

TEST

John

Lee

EDINBURGH

Imprinted by E.

THOMAS, Printer

King's Street

MILN O 17

1791

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THE GOSPEL

According to

St. MATTHEW.

CHAP. I.

The genealogie of Christ : 18 His conception and birth : 21 23 His names.

He book of the generation of Iesus Christ the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the King, and David the King begat Solomon of her that had been the wife of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, & Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Iesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations: and from David to carrying away into Babylon, are fourteen generations.

M A T T H E W.

from the carrying away into Babylon unto
the fourteenth generations.

Now the birth of Jesus Christ was on this wise:
When as his mother Marie was espoused to Joseph
(before they came together) she was found with
child of the holy Ghost.

Then Joseph her husband being a just man, and
willing to make her a publike example, was
willed to put her away privily.

But while he thought on these things, behold,
the angel of the Lord appeared unto him in a dream,
saying, Joseph thou son of David, fear not to take
unto thee Mary thy wife: for that which is concei-
ved in her, is of the holy Ghost.

And she shall bring forth a son, and thou shalt
call his name Jesus, for he shall save his people from
their sins.

Now all this was done, that it might be fulfilled
which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with childe, and shall
bring forth a son, and they shall call his name Em-
manuel, which being interpreted, is, God with us)

Then Joseph being raised from sleep, did as the
angel of the Lord had bidden him, and took unto
him his wife;

and knew her not till she had brought forth
her first-born son; and he called his name Jesus.

C H A P. I I.

The wise men comming to Christ, 11 worship him.

14 Joseph fleeth into Egypt.

Now when Jesus was born in Bethlehem of Ju-
dea, in the dayes of Herod the king, behold,
there came wise men from the east to Jerusalem,

Saying, Where is he that is born king of the
Jews? for we have seen his star in the east, and are
come to worship him.

When Herod the king had heard these things, he
was troubled: and all Jerusalem with him.

And when he had gathered all the chief priests
and scribes of the people together he demanded of
them where Christ should be born.

And they said unto him, In Bethlehem of Judaea:
for thus it is written by the prophet;

And thou Bethlehem in the land of Juda art not
least among the princes of Juda: for out of thee
shall come a Governour that shall rule my people

7 Then Herod, when he had privily called the men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Search diligently for the young childe, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them till it came and stood over where the young childe was.

10 When they saw the star, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young childe with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young childe to destroy him.

14 When he arose, he took the young childe and his mother by night, and departed into Egypt.

15 And was there untill the death of Herod, that it might be fulfilled which was spoken of the Lord by a prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod when he saw that he was mocked of the wisemen was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremie the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young childe,

And he and his mother went into the land of Israel: for they sought which sought the young childes life.

11 And he arose, and took the young childe and his mother, and came into the land of Israel.

12 But when he heard that Archelaus did reigne in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

13 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 John preacheth: 4 His apparel and meat. 5 He baptizeth. 8 The fruits of repentance. 13 Christ is baptized.

IN those dayes came John the Baptist preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdome of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns, and his meat was locusts and wilde honey.

5 Then went out to him Jerusalem and all Judea, and all y region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance, and think not to say within your selves, We have Abraham to our father: for I say unto you, y God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewen down, and cast into the fire.

10 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

11 Whose fan is in his hand, and he wil thoroughly purge his floore, & gather his wheat into the garner: but he will burn up the chaff w unquenchable fire.

CHAP. IV.

13 ¶ Then cometh Jesus from Galilee to Jordan to John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased.

CHAP. IV.

1 Christ is tempted, and overcometh: 17 Brings forth to preach: 18 Calleth some to be disciples.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty dayes and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was in prison, he departed into Galilee.

And leaving Nazareth, he came & dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles.

16 The people which sat in darknesse saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdome of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediatly left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdome, and healing all manner of sicknesses and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were tormented with diverse diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsey, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAP. V.

Who are blessed. 13 The apostles are the salt and light of the world.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

And he opened his mouth, and taught them, saying,
Blessed

3 Blessed *are* the poore in spirit ; for theirs is the kingdome of heaven.

4 Blessed *are* they that mourne : for they shall be comforted.

5 Blessed *are* the meek : for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness; for they shall be filled.

7 Blessed *are* the mercifull : for they shall obtain mercy.

8 Blessed *are* the pure in heart : for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdome of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth passe, one jot or one tittle shall in no wise passe from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdome of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdome of heaven.

20 For I say unto you, That except your righteousness shall exceed *the* righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heaven.

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21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there remembreſt ſ thy brother hath ought againſt thee

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till ſ thou haſt paid ſ uttermoſt farthing.

27 ¶ Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery.

28 But I ſay unto you, That whosoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, that whosoever ſhall put away his wife, ſaving for ſ cauſe of fornication, cauſeth her to commit adultery: and whosoever ſhall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt performe unto the Lord thine oaths.

34 But I ſay unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe

CHAP. VI.

Man canst not make one hair white or black.

37 But let your communication be, *Yes, yes* : Nay, nay for whatsoever is more then these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil : but whosoever shall smite thee on the right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compell thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, blesse them that curse you, do good to them & hate you, and pray for them which despitefully use you, & persecute you.

45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye ? do not even the Publicanes the same ?

47 And if ye salute your brethren only, what do ye more then others ? do not even the Publicanes so ?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiving. 19 Our treasure, 24 God and mammon.

Take heed that ye do not your almes before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine almes, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, & they may have glory of men. Verily, I say unto you, they have their reward.

3 But when thou doest almes, let not thy left hand know what thy right hand doeth :

4 That thine almes may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward,

8 But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

9 But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking.

10 Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

11 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

12 Thy kingdome come. Thy will be done in earth as it is in heaven.

13 Give us this day our daily bread.

14 And forgive us our debts, as we forgive our debtors.

15 And lead us not into temptation, but deliver us from evil : For thine is the kingdome, and the power and the glory, for ever, Amen.

16 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

17 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

18 Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

19 But thou, when thou fastest ; anoint thine head, and wash thy face :

20 That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret, shall reward thee openly.

21 Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

22 But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

23 For where your treasure is, there will your heart be also.

24 The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

25 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

24 ¶ No man can serve two masters: For either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: Is not the life more then meat, & the body then raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God do clothe the grasse of the field, which to day is, & to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed?

32 (For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.)

33 But seek ye first the kingdome of God, and his righteousness, & all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

CHAP. VII.

1 Christ reproveth rash judgement, & forbiddeth to cast holy things to dogs: 13 The wide and strait gate.

Judge not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine

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thy eye: and then shalt thou see clearly to cast out that mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ Ask, and it shall be given you: seek, and ye shall finde: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened:

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thornes, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.

22 Many wil say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderfull works?

23 And then will I professe unto them, I never knew you: depart from me ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which

which build his house upon a rock.

25 And the rain descended, and the floods came, and the windes blew, and beat upon that house, and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which build his house upon the sand.

27 And the rain descended, and the floods came, and the windes blew, and beate upon that house, and it fell, and great was the fall of it.

28 And it came to passe when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the Scribes.

CHAP. VIII.

Christ cleanseth the leper. 28 The devils driven out of two men, 31 go into the herd of swine.

When he was come down from the mountain, great multitudes followed him.

1 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

2 And Jesus put forth his hand and touched him, saying, I will, be thou clean, And immediatly his leprosie was cleansed.

3 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to thy priest, and offer the gift that Moses commanded for a testimony unto thee.

4 And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

5 And saying, Lord, my servant lieth at home sick of the palsey, grievously tormented.

6 And Jesus saith unto him, I will come and heal him.

7 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word onely, & my servant shall be healed.

8 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth, and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

10 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdome of heaven.

11 But the children of the kingdome shall be cast into outer darknesse, there shall be weeping & gnashing of teeth.

23 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same houre.

24 ¶ And when Jesus was come into Peters house, he saw his wifes mother laid, and sick of a fever.

25 And he touched her hand, and the fever left her, and she arose and ministred unto them.

26 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word: and healed all that were sick;

27 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

28 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

29 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

30 And Jesus saith unto him, The foxes have holes, and the birds of the aire have nests: but the son of man hath not where to lay his head.

31 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

32 But Jesus said unto him, Follow me, and let the dead bury their dead.

33 ¶ And when he was entred into a ship, his disciples followed him.

34 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves, but he was asleep.

35 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

36 And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the sea, and there was a great calme.

37 But the men marvelled, saying, What manner of man is this, that even the windes and the sea obey him?

38 ¶ And when he was come to the other side, into the countrey of the Gergesens, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might passe by that way.

39 And behold, they cryed out, saying, What have we to do with thee, Jesus thou son of God? art thou come hither to torment us before the time?

40 And there was a good way off from them a herd of many swine, feeding.

41 So the devils besought him, saying, If thou cast

32 And he said unto them, Go ye into the city, and buye you a colt, and ride on him: and when ye have come out, they went into the herd of swine, and cast the whole herd of swine violently down headlong into the sea, and perished in the waters.

33 And they that kept them fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

Christ cures the palsey, calls Matthew, to eat with publicanes and sinners

And he entred into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsey, lying on a bed, and Jesus seeing their faith, said unto the sick of the palsey, Son, be of good cheere, thy sins be forgiven thee.

3 And behold, certain of the Scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore thinke ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walke?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsey) Arise, take up thy bed, and go into thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to passe, as Jesus sate at meat in the house, behold, many Publicanes and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicanes and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth: I will be merry, and not sorrow: for I am not come to call the righteous, but sinners to repentance.

24 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft: but thy disciples fast not?

25 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bride-groom is with them? but the dayes will come when the bride-groom shall be taken from them, and then shall they fast.

26 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

27 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

28 ¶ While he spake these things unto them, behold there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

29 And Jesus arose, and followed him, and so did his disciples.

30 ¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment,

31 For she said within her self, If I may but touch his garment, I shall be whole.

32 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that houre.)

33 And when Jesus came into the rulers house, & saw the minstrels and the people making a noise,

34 He said unto them, Give place: for the maid is not dead, but sleepech. And they laughed him to scorn.

35 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

36 And the fame hereof went abroad into all that land.

37 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David have mercy on us.

38 And when he was come into the house, the blinde men came to him: and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord.

39 Th

CHAP. X.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straightway charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that countrey.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sicknesse, and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved wth compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the LORD of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

The Apostles are sent to do miracles, and to teach.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out; and to heal all manner of sicknesse, and all manner of disease.

2 Now the names of the twelve apostles are these, the first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, & John his brother,

3 Philip, and Bartholomew, Thomas, and Matthew the publicane, James the son of Alpheus, and Lebbers, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.

6 But go rather to y^e lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdome of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor bread for your purses:

MATTHEW.

10 And scrip for your journey, neither two coats, nor shoes, nor yet staves: (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

17 But beware of men, for they will deliver you up to synagogues, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same houre what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 And § brother shall deliver up § brother to death, and the father § childe: and the children shall rise up against their parents, & cause them to be put to death.

22 And ye shall be hated of all men for my name sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over § cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his Lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you, in darkness, that ye speak in light.

CHAP. XI.

in light: and what ye hear in the ear, that ye put upon the house tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your fathers will.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value then many sparrows.

32 Whosoever therefore shall confesse me before men, him will I confesse also before my father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes shall be they of his own household.

37 He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall finde it.

40 ¶ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

Disciples sent to Christ 7 Christs testimony of John.

AND it came to passe, when Iesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

[illegible]

And he answered and said unto them, Go and shew again those things which ye do hear and see. The blinde receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, & the poore have the gospel preached to them. And blessed is he whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses.

9 But what went ye out for to see? A prophet; yea, I say unto you, and more then a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater then he.

12 And from the dayes of John the Baptist, untill now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied untill John.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, a friend of Publicanes and sinners: but wise men are justified of her children.

20 Then began he to upbraid the cities where most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you

had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre & Sidon, at the day of judgement, then for you.

23 And thou Capernaum, w^h art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodomie, it would have remained untill this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgement, then for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall finde rest unto your souls.

30 For my yoke is easie, and my burden is light.

CHAP. XII.

1 The disciples pluck the ears of corn on the sabbath.

31 Blasphemy against the holy Ghost.

AT that time Jesus went on the sabbath day through the corn, and his disciples were an hungred, & began to pluck the eares of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawfull to do upon the Sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they were with him,

4 How he entred into the house of God, and did eat the shew-bread, w^h was not lawfull for him to eat, neither for them w^h were with him, but only for the priests?

5 Or have ye not read in the law how that on the sabbath dayes the priests in the temple profane the sabbath, and are blamelesse?

6 But I say unto you, that in this place is one greater then the temple,

7 But if ye had known what this meant,

...ye would not have
...the guiltless.

For the Son of man is Lord even of the sabbath.

And when he was departed thence, he went into
the synagogue.

And behold, there was a man which had his hand
withered: & they asked him, saying, Is it lawful to heal
on the sabbath dayes? that they might accuse him.

And he said unto them, What man shall there be
among you, that shall have one sheep, and if it fall
into a pit on the sabbath-day, will he not lay hold on
it, and lift it out?

How much then is a man better then a sheep,
wherefore it is lawful to do wel on the sabbath-day.

Then saith he to the man, Stretch forth thine
hand: and he stretched it forth, and it was restored
whole like as the other.

Then the Pharisees went out, and held
counsel against him, how they might destroy him.

But when Jesus knew it, he withdrew himself
from thence: and great multitudes followed him, and
he healed them all.

And charged them that they should not make
him known:

That it might be fulfilled which was spoken by
Isaiah the prophet, saying,

Behold, my servant whom I have chosen, my be-
loved in whom my soul is well pleased: I will put
my spirit upon him, and he shall shew judgement to
the Gentiles.

He shall not strive, nor cry, neither shall any
man hear his voice in the streets.

A bruised reed shall he not break, and smoking
flax shall he not quench, till he send forth judge-
ment unto victory.

And in his name shall the Gentiles trust.

Then was brought unto him one possessed
with a devil, blinde and dumb: & he healed him, in-
somuch that the blinde and dumb both spake & saw.

And all the people were amazed, and said, Is this
the son of David?

But when the Pharisees heard it, they said, This
fellow doth not cast out devils, but by Beelzebub the
prince of the devils.

And Jesus knew their thoughts, and said un-
to them, Every kingdome divided against it self,

bringeth

26 And if Satan cast out himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by what power do your children cast them out? therefore shall they be your judges.

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a mans house, and spoil his goods, except he first smite him? and then he will spoil his house.

30 He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye being blind, say, We see? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered & said to them, An evil & adulterous generation seeketh after a sign; & there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three dayes and three nights in the whales belly: so shall the Son of man be in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and this generation repen-

...the preaching of Jon
...Jonas is here.

...the queen of the south shall rise up in the judge
...with this generation, and shall condemne it
...come from the uttermost parts of the earth
...the wisdom of Solomon, and behold, a grea
...Solomon is here.

...unclean spirit is gone out of a mā, he walk
...dry places, seeking rest, and findeth none
...I will return into mine house
...whence I came out; and when he is come, he
...it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven
...spirits more wicked then himself, and they en
...in and dwell there: and the last state of that
...worse then the first. Even so shall it be also
...this wicked generation.

While he yet talked to the people, behold,
...mother and his brethren stood without, desiring to
...with him.

Then one said unto him, Behold, thy mother and
...brethren stand without, desiring to speak w thee.

28 But he answered and said unto him that told
...Who is my mother? and who are my brethren?

And he stretched forth his hand towards his dis
...and said, Behold my mother, and my brethren.

30 For whosoever shall do the will of my Father
...is in heaven, the same is my brother, and si
...and mother.

CHAP. XIII.

Of the sower. 24 Christ spake in parables.

The same day went Jesus out of the house, and
...fare by the sea side.

And great multitudes were gathered together
...to him, so that he went into a ship, and sat, and
...the whole multitude stood on the shore.

And he spake many things unto them in parables,
...Behold, a sower went forth to sow.

And when he sowed, some seeds fell by the wayes
...and the fowls came and devoured them up.

Some fell upon stony places, where they had not
...earth: and forth with they sprung up, because
...they had no deepnesse of earth:

And when the sun was up they were scorched,
...because they had not root, they withered away.

And some fell among thorns: and the thorns
...up and choked them.

8 But

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty, and some thirty fold.

9 Who hath ears to hear, let him hear,

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore spake I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophesie of Esaias, & saith, By hearing ye shall hear, & shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed grosse, and their ears are dull of hearing, & their eyes they have closed; lest at any time they should see with their eyes, hear with their ears, and should understand with their heart, & should be converted, & I should heal them.

16 But blessed are your eyes, for they see, and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh y^e wicked one, and catcheth away y^e which was sown in his heart: this is he which received seed by the way side.

20 But hee that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitfull.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

24 ¶ And

So he put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didn't thou sow good seed in thy field from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that wee go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together untill the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took & sowed in his field, which indeed is the least of all seeds: but when grown, it is the greatest among herbs, and becometh a tree: so that the birds of the aire come and lodge in the branches thereof.

Another parable spake he unto them, The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables & without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, & went unto his house, & his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered & said unto them, He that soweth good seed, is the Son of man :

The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one :

The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels.

Therefore the tares are gathered and burnt in the fire.

69. So shall it be in the end of the world.

41 The son of man shall send forth his angels, and they shall gather out of his kingdome all things that offend, and them which do iniquity :

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdome of their Father. Who hath ears to hear let him hear.

44 ¶ Again, the kingdome of heaven is like unto a treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdome of heaven is like unto a merchant man seeking goodly pearls :

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ Again, the kingdome of heaven is like unto a net that was cast into y sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdome of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to passe, that when Jesus had finished these parables, hee departed thence.

54 And when hee was come into his own countrey, he taught them in their synagogue, insonmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenters son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour in his own countrey, and in his own house.

18 And he did not many mighty works there, because of their unbelief.

CHAP. XIII.

1 Herods opinion of Christ. 10 John Baptist beheaded.

1 That time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.

4 For John said unto him, It is not lawfull for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth day was kept, the daughters of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and shee brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart, and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, Wee have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down

...and looking up to heaven, he gave the leaves to his disciples, and the multitude.

20 And they did all eat, and were filled & there remained of fragments that remained, twelve baskets.

21 And they that had eaten were about five thousand men beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the winde was contrary.

25 And in the fourth watch of the night Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the winde boistrous he was afraid, and beginning to sink, he cryed, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.

34 ¶ And when they were gone over, they came into the land of Genesaret.

35 And when the men of that place had knowledge of him, they sent out into all the countrey round about, and brought unto him all that were diseased.

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3. God's commandment, and mens traditions. 11 Whoso defileth his man.

And he said unto them, Why do ye transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, he shall die the death.

But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me;

And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esaias prophesse of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their hearts are far from me.

But in vain they do worship me, teaching for doctrines the commandments of men.

And he called the multitude, and said unto them, Hear and understand.

Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Let them alone: they be blinde leaders of the blinde, and if the blinde lead the blinde, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast into the draught?

But those things which proceed out of the mouth, these come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders,

22 These are the things which defile a man: but he
with unwashen hands, defileth not a man.

23 Then Jesus went thence, and departed into the
coasts of Tyre and Sidon.

24 And behold, a woman of Canaan came out of the
same coasts, and cryed unto him, saying, Have mercy
on me, O Lord, thou Son of David, my daughter
 grievously vexed with a devil.

25 But he answered her not a word. And his disci-
ples came and besought him, saying, Send her away,
for she cryeth after us.

26 But he answered and said, I am not sent, but
unto the lost sheep of the house of Israel.

27 Then came she and worshipped him, saying, Lord,
help me.

28 But he answered and said, It is not meet to take
the childrens bread, and to cast it to dogs.

29 And she said, Truth Lord: yet the dogs eat of the
crumbs which fall from their masters table.

30 Then Jesus answered and said unto her, O woman,
great is thy faith, be it unto thee even as thou wilt,
and her daughter was made whole from that very hour.

31 And Jesus departed from thence, and came nigh
unto the sea of Galilee, and went up into a mountain,
and sat down there.

32 And great multitudes came unto him, having
with them those that were lame, blinde, dumb, maimed,
and many others, and cast them down at Jesus
feet, and he healed them:

33 Insomuch that the multitude wondered when
they saw the dumb to speak, the maimed to be whole,
the lame to walk, and the blinde to see: and they
glorified the God of Israel.

34 ¶ Then Jesus called his disciples unto him, and
said, I have compassion on the multitude, because
they continue with me now three dayes, and have
nothing to eat: and I will not send them away
faint, lest they faint in the way.

35 And his disciples say unto him, Whence shall we
have so much bread in the wilderness, as to feed
so great a multitude?

36 And Jesus saith unto them, How many loaves
have ye? and they said, Seven, and a few little fishes.

37 And he commanded the multitude to sit down
on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were foure thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

The signe of Jonas. 6 The leaven of the Pharisees and Sadduces. 21 Christ foresheweth his death.

THe Pharisees also with the Sadduces came, and tempting, desired him that he would shew them a signe from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather* for the sky is red.

3 And in the morning, *It will be foul weather* for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signes of the times?

4 A wicked & adulterous generation seeketh after a signe, & there shal no signe be given unto it, but \S signe of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, *Because we have taken no bread.*

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, *because ye have brought no bread?*

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the foure thousand, how many baskets ye took up?

11 How is it that ye do not understand, that I spake not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12 Then understood they how that he bade them beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadduces.

13 When Jesus came into \S coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say \S the son of man, am I?

CHAP. XVI.

14 And they said, Some say *thou art* John the Baptist, some Elias, and others Jeremias, or one of *ſ* prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter answered and ſaid, Thou art Chriſt the Son of the living God.

17 ¶ And Jeſus answered, & ſaid unto him, Bleſſed art thou Simon Bar-jona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keyes of the kingdome of heaven: and whatſoever thou ſhalt binde on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21 ¶ From that time forth began Jeſus to ſhew unto his diſciples, how *ſ* he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, & be killed, and be raiſed again the third day.

22 Then Peter took him, & began to rebuke him, ſaying, Be it far from thee, Lord: this ſhal not be unto thee.

23 But he turned, and ſaid unto Peter, Get thee behinde me, Satan, thou art an offence unto me: for thou ſavour'eſt not the things that be of God, but thoſe that be of men.

24 ¶ Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſſe, and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhal finde it.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

27 For the Son of man ſhall come in the glory of his Father, with his angels: and then he ſhall reward every man according to his works.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death till they ſee the ſon of man coming in his kingdome.

CHAP. XVII.

Chriſt's tranſfiguration. 14 He healeth the lunatick, 15 foretelleth his own paſſion, 24 and payeth tribute.

And after ſix dayes, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

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And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them, Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their faces, and were sore afraid.

7 And Jesus came, and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the Scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

CHAP. XVII.

20 And Jesus said unto them, Beware of your hearts: for verily I say unto you, If ye have faith, and a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again, and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou? Of whom do the kings of the earth take tribute, of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free?

26 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt finde a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

Christ teaches h to be humble. 7 Touching offences, and forgiving one another.

At the same time came 7 disciples unto Jesus, saying, Who is greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this childe, 7 same is greatest in 7 kingdom of heaven: and who so shall receive one such little child in my name, receiveth me.

But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for so it must needs be, that offences come; but woe to him by whom the offence cometh.

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9 Wherefore if thine hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

10 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

11 Take heed that ye despise not one of these little ones; for I say unto you, $\frac{1}{2}$ in heaven their angels do alwayes behold the face of my father w^h is in heaven.

12 For the son of man is come to save that which was lost.

13 How thinke ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

14 And if so be that he finde it, verily, I say unto you, he rejoyceth more of that *sheep*, then of the ninety and nine which went not astray.

15 Even so it is not the will of your Father which is in heaven, $\frac{1}{2}$ one of these little ones should perish.

16 Moreover, if thy brother shall trespass against thee, go & tell him his fault between thee and him alone: if he shall hear thee, $\frac{1}{2}$ hast gained thy brother.

17 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

18 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

19 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

20 Again I say unto you, that if two of you shall agree on earth, touching any thing $\frac{1}{2}$ they shall ask, it shall be done for them of my Father w^h is in heaven.

21 For where two or three are gathered together in my name, there am I in the midst of them.

22 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

23 Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven.

24 Therefore is the kingdome of heaven like unto a certain king, which would take account of his servants.

CHAP. XIX.

24 And when he had begun to reckon one brought unto him w^h ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, & loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 shouldst not thou also have had compassion on thy fellow-servant, even as I had pitie on thee?

34 And his lord was wroth, & delivered him to the tormentors, till he should pay all y^e was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

1 *Christ healeth the sick. 3 Concerning divorcement.*

And it came to passe, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male & female?

5 And said, for this cause shall a man leave his father, & shall cleave to his wife, & they shall be one flesh.

And he said unto him, Why haist thou then commencing of divorce? it is to put her away from thee, and then thou mayest marry another: but because of the hardness of your hearts, I suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marries a woman that is put away, doth commit adultery. His disciples say unto him, If the case of a man with his wife, it is not good to marry, why then saithest thou, that whosoever shall put away his wife, shall put her away, and shall marry another? He saith unto them, All men cannot receive this saying, save they to whom it is given. There are some eunuchs, which were so born from their mothers womb, and there are some which were made eunuchs of men: and there are some which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, that he should put his hands on them, and bless them: but the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

And he put his hands on them, and departed thence. And as he went on his way, he came and said unto him, Good Master, follow me, and I will keep the commandments.

Jesus said unto him, Why callest thou me good, seeing I am not? Whom saiest thou good but one, that is God, who keepeth the commandments.

Jesus said unto him, Which? Jesus said, Thou shalt love the Lord thy God, with all thy heart, with all thy strength, with all thy mind, and with all thy power: this is the first commandment. Thou shalt love thy neighbour as thyself: this is the second commandment. On these two commandments hang all the law and the prophets.

Jesus said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and follow me.

And when he heard this, he was amazed, for he was rich. And Jesus said unto him, How hardly shall it be for thee to enter into the kingdom of God!

of heaven.

And when I say unto you, It is expedient for you to go through the eye of a needle, ye shall not be able to enter into the kingdom of God. When his disciples heard it, they were amazed, saying, Who then can be saved? But Jesus beheld them and said unto them, This is impossible, but with God all things are possible.

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what have we therefore?

And Jesus said unto them, Verily I say unto you, which have followed me in this, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken brethren, or sisters, or father, or mother, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life.

But many that are first, shall be last; and the last shall be first.

CHAP. XX.

Of the labourers in the vineyard. 26 Christ calls his disciples to be lowly.

For the kingdom of heaven is like unto a certain lord, that is an householder, which went out in the morning to hire labourers into his vineyard.

And when he had agreed with them for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and found others standing idle in the market place.

And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

Again he went out about the sixth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and said unto them, Stand ye here all the day.

They say unto him, Because no man hath hired us.

He saith unto them, Go ye also into the vineyard, and I will give you what is right.

And when evening was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last.

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8 And into his steward, Call the labourers, and give them hire, beginning from the last unto the first.
9 And when they came that were hired about the seventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee not wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it no lawfull for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, & said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemne him to death.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? she saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdome.

22 But Jesus answered and said, Ye know not what ye ask, Are ye able to drink of the cup that I shall drink of, and to be baptized with my baptism? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said,

CHAP. XXI.

that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you, but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And behold, two blinde men, sitting by the way side, when they heard that Jesus passed by, cryed out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What wil ye that I shal do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

CHAP. XXI.

Christ riding to Jerusalem on an asse, 12 casteth out the buyers and sellers.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

1 saying unto them, Go into the village over against you, and straightway ye shall finde an asse tied, and a colt with her, loose them, and bring them hither unto me.

2 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

3 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

4 Tell ye the daughter of Sion, Behold, thy king cometh now to thee, meek, and sitting upon an asse, and upon a colt the foal of an asse.

5 And the disciples went, and did as Jesus commanded them.

6 And brought the asse, and the colt, and put on their clothes, and they set him thereon.

And a very great multitude spread their garments in the way, others cut down branches from the trees and strowed them in the way.

And the multitude that went before, and that followed, cried saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blinde and the lame came to him in the temple, and he healed them.

15 And when the chief priests and Scribes saw the wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the son of David: they were sore displeased.

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leave, only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall be able to do this which is done to y^e fig-tree, but also if ye shall say unto this mountain, Be thou removed, and cast into the sea: it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, he said, I will destroy this temple, which is made with hands, and in three days I will build it again, without hands.

And Jesus answered and said unto them, I will ask you one thing, which if you tell me, I in turn will tell you by what authority I do these things.
25 The baptisme of John, whence was it, from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleve him?
26 But if we shall say, Of men, we fear the people, for all hold John as a prophet.

27 And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.
29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.
31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicanes and the harlots go into the kingdome of God before you.

32 For John came unto you in the way of righteousness, & ye beleved him not: but the Publicanes and the harlots beleved him. And ye when ye had seen him repented not afterward that ye might beleve him.

33 Hear another parable. There was a certain husbandman which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
35 And the husbandman took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants more than the first, and they did unto them likewise.

37 But last of all he sent unto them, his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and heire his father.

39 And they caught him, and slew him.
40 And when the Lord saw this, he said, I will send my son, whom I love, and I will send him before them.

And Jesus answered and said unto them, I will ask you one thing, which if you tell me, I will tell you by what authority I do these things. The baptism of John, whence was it, from heaven, or of men? and they reasoned with themselves saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people, for they will hold John as a prophet.

And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I by what authority I do these things.

But what think you? A certain man had two sons, and he came to the first, and said, Son, go work in my vineyard.

He answered and said, I will not; but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicanes and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, & ye beleaved him not: but the Publicanes and the harlots beleaved him. And ye when ye had heard him repented not afterward that ye might beleave him.

Hear another parable. There was a certain householder which planted a vineyard, and setted it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again he sent other servants more than the first, and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us possess his inheritance.

And they caught him, and killed him, and threw him out of the vineyard, and slew him.

... which the Lord purchased of the vine-
yard, what will he do unto those husbandmen?
41 They say unto him, He will miserably de-
stroye those wicked men, and will let out his vineyard unto
other husbandmen, which shall render him the fruit
in their seasons.

42 Jesus saith unto them, Did ye never read in the
scriptures, The stone which the builders rejected, the
same is become the head of the corner? this is the
Lords doing, and it is marvellous in our eyes.

43 Therefore say I unto you, The kingdome of God
shall be taken from you, and given to a nation
bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be
broken: but on whomsoever it shall fall, it will
grinde him to powder.

45 And when the chief priests & Pharisees had heard
his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they
feared the multitude, because they took him for a
prophet.

CHAP. XXII.

1 The marriage of the kings son. 9 The calling of the
Gentiles. 12 The wedding garment.

And Jesus answered and spake unto them again
by parables, and said,

2 The kingdome of heaven is like unto a certain
king, which made a marriage for his son,

3 And sent forth his servants to call them that were
bidden, to the wedding: and they would not come.

4 Again he sent forth other servants, saying,
Tell them which are bidden, Behold, I have pre-
pared my dinner: my oxen and my fatlings are killed,
and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes,
one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated
them spitefully, and slew them.

7 But when the king heard thereof, he was wroth,
and he sent forth his armies, and destroyed those
murderers, and burnt up their citie.

8 Then saith he to his servants, The wedding is
ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many
as ye shall finde, bid to the marriage.

10 So those servants went out into the high-ways,
and gathered together all as many as they found, be-

And when the king came in to see the guests,
there a man was had not on a wedding garment.
12 And he saith unto him, Friend, how camest
thou in hither, not having a wedding garment?
and he was speechlesse.

13 Then said the king to his servants, Binde him
hand and foot, and take him away, and cast him into
outer darknesse: there shall be weeping and gnashing
of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsell,
how they might intangle him in his talk.

16 And they sent out unto him their disciples,
with the Herodians, saying, Master, we know that
thou art true, and teachest the way of God in truth,
neither carest thou for any man: for thou regardest
not the person of men.

17 Tell us therefore, What thinkest thou? is it law-
full to give tribute unto Cesar, or not?

18 But Jesus perceived their wickednesse, and said,
Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they
brought unto him a penny.

20 And he saith unto them, Whose is this image
and superscription?

21 They say unto him, Cessars. Then saith he unto
them, Render therefore unto Cesar, the things which
are Cessars: and unto God, the things that are Gods.

22 When they had heard these words, they marvelled,
and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which
say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having
no children, his brother shall marry his wife, and
raise up seed unto his brother.

25 Now there were with us seven brethren, and
the first when he had married a wife, deceased, and
leaving no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto
the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall
she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye erre,
knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor

but as the angels of

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any man (from that day forth) ask him any more questions.

CHAP. XXIII.

The Scribes and Pharisees good doctrine, but evil example of life. 34 The destruction of Jerusalem.

Then spake Jesus to the multitude, and to his disciples,

saying, The Scribes and the Pharisees sit in Moses seat.

¶ Therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not.

For they binde heauie burdens, & grievous
and lay *them* on mens shoulders, but they
will not move them with *one* of their fingers.
5 But all their works they do, for to be seen
of men: they make broad their phylacteries, and enlarge
the borders of their garments,

6 And love the uppermost rooms at feasts, and
the chief seats in the synagogues,

7 And greetings in the markets, and to be called
of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your ma-
ster, *even* Christ, and all ye are brethren.

9 And call no man your father upon the earth:
for one is your father which *is* in heaven.

10 Neither be ye called masters. for one is your
Master, *even* Christ.

11 But he that is greatest among you, shall be
your servant.

12 And whosoever shall exalt himself, shall be abased,
and he that shall humble himself, shall be exalted.

13 ¶ But wo unto you, Scribes and Pharisees, hy-
pocrites; for ye shut up the kingdome of heaven a-
gainst men: for ye neither go in your selves, neither
suffer ye them that are entring, to go in.

14 Wo unto you Scribes and Pharisees, hypocrites;
for ye deuoure widows houses, and for a pretence
make long prayer; therefore ye shall receive the
greater damnation.

15 Wo unto you Scribes and Pharisees, hypocrites;
for ye compasse sea and land to make one proselyte,
and when he is made, ye make him twofold more
the childe of hell then your selves.

16 Wo unto you, ye blinde guides, which say,
Whosoever shall swear by the temple it is nothing:
but whosoever shall swear by the gold of the tem-
ple, he is a debtor.

17 Ye fools, and blinde: for whether *is* greater,
the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is
nothing: but whosoever sweareth by the gift that is
upon it, he is guilty.

19 Ye fools and blinde: for whether *is* greater,
the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar,
sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth
by it, and by him that dwelleth therein.

...till ye shall say, Blessed be the
name of the Lord.

CHAPTER XXII.

The destruction of the temple. 29. Of
coming to judgement.

30. Jesus weepeth, and departs from
Jerusalem; and his disciples come to him from
the buildings of the temple.

31. Jesus saith to them, See ye not all these
things that I say unto you? There shall not
one stone upon another, but shall be
thrown down.

32. And as he was upon the mount of
olive, his disciples came unto him privately, saying,
Tell us, what things these be? and when shall
these things come to pass?

33. And Jesus answered them, saying, Verily
I say unto you, that no man knoweth the day
or the hour, when the Son of man shall come.

34. But ye shall receive power, when the
Holy Ghost is sent upon you, and ye shall receive
power to stand against all the power of the enemy.

35. And ye shall hear of wars and rumours of wars,
yet ye shall not be troubled, for all these things
shall come to pass, but the end is not yet.

36. For nation shall rise against nation,
and kingdom against kingdom, and there shall be
earthquakes, and earthquakes, and famines, and
pestilences, and earthquakes, and earthquakes.

37. And these are the beginning of the
tribulation, which shall come upon the world,
when the Son of man shall come.

38. And then shall many be offended,
and shall betray one another, and shall hate
one another.

39. And many false prophets shall rise,
and shall deceive many.

40. And because iniquity shall abound,
the love of many shall wax cold.

41. And that man shall be saved, which
shall endure unto the end.

42. And the Son of man shall come
in all the world, and shall be seen of
all men.

43. And he shall send his angels,
and they shall gather together his elect
from all the world.

44. And he shall stand upon the
clouds, and shall come with the clouds
of heaven.

45. And he shall send his angels,
and they shall gather together his elect
from all the world.

18 Let him which is on the house top, not come down to take any thing out of his house.

19 Neither let him which is in the field, return back to take his clothes.

20 And wo unto them that are with child, and to them that give suck in those daies.

21 But pray ye that your flight be not in the winter, neither on the sabbath-day :

22 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

23 And except those dayes should be shortned, there should no flesh be saved : but for the elect sake those dayes shall be shortned.

24 Then if any man shall say unto you, Lo, here is Christ, or there: beleeve it not.

25 For there shal arise false Christs, & false prophets, and shall shew great signes and wonders, insomuch ~~(as it were possible)~~ they shall deceive the very elect.

26 Behold, I have told you before.

27 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : behold, ~~he is in the secret chambers,~~ beleeve it not.

28 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

29 For wheresoever the carcase is, there will the eagles be gathered together.

30 ¶ Immediately after the tribulation of those dayes, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken.

31 And then shall appear the signe of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

32 And he shal send his angels with a great sound of a trumpet, & they shal gather together his elect from the foure windes, from one end of heaven to the other.

33 Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

34 So likewise ye, when ye shall see all these things, know that it is near, even at the doores.

35 Verily I say unto you, this generation shall not passe, till all these things be fulfilled.

36 Heaven and earth shall passe away, but my words shall not passe away.

36 ¶ But

CHAP. XXV.

36 ¶ But of that day and houre knoweth no man,
37 not the angels of heaven, but my Father only.
37 But as the dayes of Noe were, so shall also the
coming of the Son of man be.

38 For as in the dayes that were before the flood,
they were eating and drinking, marrying and giving
in marriage, untill day that Noe entred into the ark.

39 And knew not untill the flood came, and took
them all away; so shall also the coming of the Son
of man be.

40 Then shall two be in the field the one shall
be taken and the other left.

41 Two women shall be grinding at the mill; the
one shall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what
houre your Lord doth come.

43 But know this, that if the good man of the
house had known in what watch the thiet would
come, he would have watched, and would not have
suffered his house to be broken up.

44 Therefore be ye also ready: for in such an house
as you think not, the Son of man cometh.

45 Who then is a faithfull and wise servant, whom
his Lord hath made ruler over his household, to give
them meat in due season?

46 Blessed is that servant, whom his Lord when he
cometh, shall finde so doing.

47 Verily I say unto you, that he shall make him
ruler over all his goods.

48 But and if that evil servant shall say in his
heart, My Lord delayeth his coming,

49 And shall begin to smite his fellow-servants,
and to eat and drink with the drunken:

50 The Lord of y^e servant shall come in a day when he
looketh not for him, & in an houre y^e he is notware of.

51 And shall cut him asunder, and appoint him his
portion with the hypocrites: there shall be weeping
and gnashing of teeth.

CHAP. XXV.

1 The parable of the ten virgins, and of the talents.

31 The last judgement described.

Then shall the kingdome of heaven be likened
unto ten virgins, which took their lamps, and
went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and
took no oyl with them:

While the bride-groom tarried, they all fasted and slept.

And at midnight there was a cry made, Behold, the bride-groom cometh, go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you; but, go ye rather to the shop that sell and buy for your selves.

And while they went to buy, the bride-groom came, and they that were ready, went in with him to the marriage, and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh:

For as it is come of heaven, is as a man travelling, into a far countrey, who called his own servants, and delivered unto them his goods:

And unto one he gave five talents, to another two, and to another one, to every man according to his severall ability, and straightway took his journey.

Then he that had received the five talents, went and traded with his same, and made there other five talents.

And likewise he that had received two, he also traded, and made other two.

But he that had received one, went and digged in the earth, and hid his lords money.

After a long time, then the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained five talents more.

His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents, behold, I have gained two other talents besides these.

Then shall he say also unto them on the
hand, Depart from me ye cursed, into everlasting fire
prepared for the devil and his angels.

For I was an hungred, and ye gave me no meat:
I was thirsty, and ye gave me no drink:

I was a stranger, & ye took me not in: naked, & ye
clothed me not: sick, & in prison, & ye visited me not.

Then shall they also answer him, saying, Lord, when
saw we thee an hungred, or a thirst, or a stranger, or
sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say
unto you, in as much as ye did *it* not to one of the
least of these, ye did it not to me.

And these shall go away into everlasting punishment:
but the righteous into life eternall.

CHAP. XXVI.

The rulers conspire against Christ. 14 Judas selleth
him. 17 Christ eateth the passover.

And it came to passe, when Jesus had finished all
these sayings, he said unto his disciples,

Ye know that after two dayes *is the feast of the*
passover, and *the Son of man is betrayed to be crucified.*

Then assembled together the chief priests, and the
scribes, and the elders of the people, unto the palace
of the high priest, who was called Caiaphas,

And consulted that they might take Jesus by sub-
tillie, and kill him.

But they said, Not on the feast day, lest there be an
tumult among the people.

Now when Jesus was in Bethany, in the house
of Simon the leper,

There came unto him a woman having an alaba-
ster box of very precious ointment, and poured it
on his head, as he sat at meat.

But when his disciples saw *it*, they had indignation,
saying, To what purpose *is this waste?*

For this ointment might have been sold for much,
and given to the poore.

When Jesus understood *it*, he said unto them,
Let alone the woman? for she hath wrought
a good work upon me.

For ye have the poore alwayes with you, but
ye have not alwayes.

For in that she hath poured this ointment on my
feet, she did *it* for my burial.

Verily

Verily I say to you, Wheresoever this gospel shall be preached in the whole world, there shall also this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of *ſ* feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat *ſ* paschever?

18 And he said, Go into the city to such a man, and say unto him, The master saith, my time is at hand: I will keep the paschever at thy house w my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the paschever.

20 Now when the even was come, he sate down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but wo unto *ſ* man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

28 For this is my blood of the new testament which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdom.

30 And when they had sung an hymne, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

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26 But after I am risen again, I will go before you into Galilee.

27 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

28 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

29 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

30 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

31 And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowfull, & very heavy.

32 Then saith he unto them, My soul is exceeding sorrowfull, even unto death: carry ye here, and watch with me.

33 And he went a little further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt.

34 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one houre?

35 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

36 He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink it, thy will be done.

37 And he came and found them asleep again: for their eyes were heavy.

38 And he left them, and went away again, and prayed the third time, saying the same words.

39 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest, behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

40 Rise, let us be going: behold he is at hand that doeth betray me.

41 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests & elders of the people.

42 When he had betrayed him, gave them a sign, saying, Whomever I shall kiss, he is he, hold him fast.

43 And forthwith he came to Jesus, and said, Hail, master, and kissed him.

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50 And Jesus said unto him, Friend, wherefore comest thou? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, & drew his sword, & stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitude, Are ye come out against a thief with swords and staves for to take me? I sate daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priests palace, and went in, and sate with the servants to see the end.

59 Now the chief priests & elders, and all the council, sought false witnesses against Jesus to put him to death.

60 But found none: yea, thought many false witnessess came, yet found they none. At the last came two false witnessess,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three dayes.

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witnessess say against thee?

63 But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses?

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66 Behold, ye have now heard his blasphemy. What think ye? They answered and said, He is worthy of death.

67 Then did they spit in his face, and buffeted him; and others smote him with 5 palms of their hands, saying, Prophecie unto us, thou Christ, who is he that smote thee?

68 ¶ Now Peter sate without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

69 But he denied before them all, saying, I know not what thou sayest.

70 And when he was gone out into the porch, another maid saw him, and said unto them *that were there*, This fellow also was with Jesus of Nazareth.

71 And again he denied with an oath, I do not know the man.

72 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

73 Then began he to curse and to swear, saying, I know not the man. And immediatly the cock crew.

74 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, & wept bitterly.

C H A P I. XXVII.

1 Christ delivered to Pilate. 5 Judas hangeth himself.

15 Christ is crucified.

W HEN the morning was come, all the chief priests and elders of the people took counsell against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is *that* to us? thou seest that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood.

7 And they took counsell, and bought with them the potters field, to bury strangers in.

8 Wherefore

9 Wherefore was he called, The son of man. And blood unto this day.

10 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

11 And gave them for the potters field, as the Lord appointed me.)

12 And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

13 And when he was accused of the chief priests and elders, he answered nothing.

14 Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee?

15 And he answered him to never a word, inasmuch that the governour marvelled greatly.

16 Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

17 And they had then a notable prisoner, called Barabbas.

18 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

19 For he knew that for envie they had delivered him.

20 When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

21 But the chief priests and elders perswaded y multitude that they should ask Barabbas, and destroy Jesus.

22 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

23 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

24 And the governour said, Why, what evil hath he done? But they cryed out the more, saying, Let him be crucified.

25 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

26 Then answered all the people, and said, His

his blood be on us, and on our children.
28 ¶ Then he bowed his head, and said unto them: So will I forgive you. And he scourged Jesus, he delivered him to be crucified.
29 Then the soldiers of the governour, took him into the common hall: and gathered unto him whole band of soldiers.

30 And they stripped him, and put on him a scarlet robe.

31 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

32 And they spit upon him, and took the reed, and smote him on the head.

33 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

34 And as they came out, they found a man of Cyrene, whose name was Simon: him they compelled to bear his cross.

35 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

36 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

37 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

38 And sitting down, they watched him there.

39 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

40 Then were there two thieves crucified with him, one on the right hand, and another on the left.

41 And they that passed by, reviled him, wagging their heads,

42 And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy self, if thou be the Son of God, come down from the crosse.

43 Likewise also the chief priests mocking him, with the Scribes and elders, said,

44 He saved others, himself he cannot save: he is the king of Israel, let him now come down from the crosse, and we will beleieve him.

45 He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God.

46 The thieves also, which were crucified with him, cast the same in his teeth.

Now it was the sixth hour there was darkness
over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud
voice, saying, *Eli, Eli, lama sabachthani*, that is to say,
My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard
that said, This man calleth for Elias.

And straightway one of them ran, and took a
sponge, and filled it with vineger, and put it on a reed
and gave him to drink.

The rest said, Let be, let us see whether Elias
will come to save him.

¶ Jesus, when he had cryed again with a
loud voice, yielded up the Ghost.

And behold, the vail of the temple was rent in
twain, from the top to the bottome, and the earth did
quake, & the rocks rent,

And the graves were opened, and many bodies
of saints which slept, arose,

And came out of the graves after his resurrection,
and went into y^e holy citie, and appeared unto many.

Now when the Centurion, and they that were
with him, watching Jesus, saw the earth quake, and
those things that were done, they feared greatly,
saying, Truly this was the Son of God.

And many women were there (beholding afar off)
which followed Jesus from Galilee, ministering unto him.

Among which was Mary Magdalene, and Mary
the mother of James and Ioseph, and the mother of
Zebedees children.

When the even was come, there came a rich man
of Arimathea, named Ioseph, who also himself was
Jesus disciple:

He went to Pilate, and begged the body of Jesus:
then Pilate commanded the body to be delivered.

And when Ioseph had taken the body, he
wrapped it in a clean linen cloth,

And laid it in his own new tomb, which he had
hewn out in the rock, and he rolled a great stone to
the doore of the sepulchre, and departed.

And there was Mary Magdalene, and the other
woman, sitting over against the sepulchre.

¶ Now the next day (that followed the day of
preparation), the chief priests and Pharisees came
together unto Pilate,

saying, Sir, we remember that that deceiver said, while
he yet was alive, After three days I will rise again.

¶ Command

...and they were from the dead: so the last error is
...the first.

...Satan said unto them, Ye have a watch, go ye
...make it sure as you can.

...So they went and made the sepulchre sure
...rolling the stone, and setting a watch.

CHAP. XXVIII.

Of Christs resurrection. 9 *He appeareth to the women*
...and to his disciples, 19 *and sendeth them to teach*
...and baptize all nations,

...the end of the sabbath, as it began to dawn
...the first day of the week, came Mary Magdalene
...and the other Mary, to see the sepulchre.

...And behold there was a great earth quake, for the
...angel of the Lord descended from heaven, & came and
...rolled back the stone from the door, and sat upon it.

...His countenance was like lightning, and his
...raiment white as snow.

...And for fear of him the keepers did shake, and
...became as dead men.

...And the angel answered and said unto the wo-
...men, Fear not ye: for I know that ye seek Jesus
...which was crucified.

...He is not here, for he is risen, as he said. Come
...to the place where the Lord lay.

...And go quickly, and tell his disciples that he is ri-
...sen from the dead. And behold he goeth before you into
...Galilee, there shall ye see him: lo, I have told you.

...And they departed quickly from the sepulchre, with
...great joy, and did run to bring his disciples word.

...And as they went to tell his disciples, behold
...an angel met them, saying, All hail. And they came, and
...kissed him by the feet, and worshipped him.

...Then said Jesus unto them, Be not afraid: Go
...ye my brethren, that they go into Galilee, and
...there shall they see me.

...Now when they were going, behold, some
...of the watch came into the city, and shewed unto
...the chief priests all the things that were done.

...And when they were assembled with the
...chief priests, and had taken counsell, they gave large mon-
...ey unto the soldiers,

...saying, Say ye, His disciples came by night
...and stole him away while we slept.

among the Jews unill this day.
 And when they saw him, they worshipped him,
 but some doubted.
 And Jesus came, and spake unto them, saying,
 power is given unto me in heaven and in earth.
 Go ye therefore and teach all nations,
 baptizing them in the Name of the Father,
 and of the Son, and of the holy Ghost,
 teaching them to observe all things
 which I have commanded you: and lo, I am with
 you alway, even unto the end of the world, Amen.

THE GOSPEL

according to S. MARK.

CHAP. I.

The office of John the Baptist, 9. Jesus is baptized,
 12 tempted: 14 He preacheth, 16 he beginneth
 his ministry, 23 curseth many.

1 The beginning of the gospel of
 Christ the Son of God.

2 As it is written in the prophet
 hold I send my messenger before
 thee, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness,
 prepare ye the way of the Lord, make his paths
 straight. John did baptize in the wilderness, and
 preach the baptism of repentance, for the remission of
 sins.

4 And there went out unto him all the
 people of Jerusalem, and were all baptized
 of him in the river of Jordan, confessing their
 sins.

5 And John was clothed with camel
 hair, and a girdle of a skin about his loins:
 and he did eat of locusts and wilde honey.

6 And preached saying, There cometh
 one mightier than I, the latchet of whose
 shoe I am not worthy to stoop down, and
 untie.

And Jesus have baptized you with water:

And I will baptize you with the holy Ghost.

And it came to passe in those dayes, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediatly the spirit driveth him into the wilderness.

13 And he was there in the wilderness four dayes tempted of Satan, and was with the wilde beasts, and the angels ministred unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and beleeve the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother casting a net into the sea, (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, & John his brother, who also were in the ship mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? We know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him,

And cried with a loud voice, because they
27 And they were all amazed, insomuch that they
questioned among themselves, saying, What thing is this?
what new doctrine is this? For with authority commandeth
he even the unclean spirits, & they do obey him.
28 And immediately his fame spread abroad throughout
thorowout all the region about Galilee.

29 And forthwith when they were come out of the
synagogue, they entred into the house of Simon and
Andrew, with James and John.

30 But Simons wives mother lay sick of a fever: and
anon they tell him of her.

31 And he came and took her by the hand, and raised
her up, and immediately the fever left her, and she
ministred unto them.

32 And at even, when the sun did set: they brought
unto him all that were diseased, and them that were
Possessed with devils:

33 And all the city was gathered together at the
door.

34 And he healed many that were sick of divers
diseases, and cast out many devils, and suffered not the
devils to speak, because they knew him.

35 And in the morning rising up a great while
before day, he went out and departed into a solitary
place, and there prayed.

36 And Simon, and they that were with him, fol-
lowed after him:

37 And when they had found him, they said unto
him, All men seek for thee.

38 And he said unto them, Let us go into the next
towns, that I may preach there also: for therefore came
I forth.

39 And he preached in their synagogues thorowout
all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him,
and kneeling down to him, and saying unto him, If
thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his
hand, and touched him, and saith unto him, I will, be
thou clean.

42 And as soon as he had spoken, immediately the
leprosie departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent
him away;

44 And saith unto him, See thou say nothing
unto any man, but go thy way, shew thy self to the
priests, & offer for thy cleansing, as Moses com-
manded, that thou mayest be clean.

and called for thy cleaving, and the
multitude commended for a testimony, and he
went out, and began to
go, and to blaze abroad the matter, insomuch
that he could no more openly enter into the city,
was without in desert places: and they came
him from every quarter.

CHAP. II.

1 Christ healeth one sick of the palsey, as Callisth
them; 12. And teacheth much Publicanes and sinners.

And again he entred into Capernaum, after
forty daies, and it was noised that he was in the house.
And straightway many were gathered together
insomuch that there was no room to receive them,
neither without the door: and he preached
unto them.

3 And they come unto him, bringing one sick
of the palsey, which was borne of four.

4 And when they could not come nigh
unto him for people, they uncovered the roof where
he was: and when they had broken it up, they let down
the bed where the sick of the palsey lay.

5 When Jesus saw their faith, he said unto the
sick of the palsey, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting
there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies?
Who can forgive sins but God only?

8 And immediatly, when Jesus perceived in his spirit
that they so reasoned within themselves, he said
unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsey,
Thy sins be forgiven thee: or to say, Arise, and
take up thy bed and walk?

10 But that ye may knowe that the Son of man
hath power on earth to forgive sins, (he saith to
the sick of the palsey)

11 I say unto thee, Arise, and take up thy bed,
and go thy way into thine house.

12 And immediatly he arose, took up the bed,
and went before them all, insomuch that they
all amazed, and glorified God, saying, We never
saw it with this fashion.

13 And he went forth again by the seaside, and
the multitude gathered unto him, so that he
could not enter.

14 And as he passed by, he saw two vessels
for alms, at the receipt of custome, and said

and followed him.
And when the Pharisees and Sadducees saw that he did
many signs unto them, they said unto him, We
wonder thou doest such signs: but we will not believe
in thee, until thou shalt have a sign from heaven.

And when the Scribes and Pharisees saw him eat
with Publicans and Sinners, they said unto his
disciples, He eateth and drinketh with
Publicans and sinners?

When Jesus heard it, he saith unto them, They
that are whole, have no need of the physician, but
they that are sick: I came not to call the righteous,
but sinners to repentance.

And the disciples of John and of the Pharisees
said unto him, Why do thy disciples fast,
while the disciples of John and of the Pharisees
fast?

And Jesus said unto them, Can the children of the
bride-chamber fast, while the bride-groom is with
them? as long as they have the bride-groom with
them, they cannot fast.

But the dayes will come, when the bride-groom
shall be taken away from them, and then shall they
fast in those dayes.

Neither can ye sew a piece of new cloth on an
old garment: else the new piece that filled it up,
shall be taken away from the old, & the rent is made worse.
Neither can ye put new wine into old bottles:
else the new wine will burst the bottles, and the
wine is spilled, and the bottles will be marred: but
new wine must be put into new bottles.

And it came to passe, that he went through
the corn-fields on the sabbath day, and his disciples
went to pluck the ears of corn.

And the Pharisees said unto him, Behold, why
do they on the sabbath day that which is not lawful?

And he said unto them, Have ye never read what
David did, when he had need, and was an hungred,
and they that were with him?

Now he went into the house of God in the dayes
of Abiathar the high priest, and did eat the shew-
bread, which is not lawfull to eat, but for the priests
only: and he gave also to them which were with him?

And he said unto them, The sabbath was made
for man, and not man for the sabbath.

Therefore the Son of man is Lord also of the
sabbath.

MARK.
CHAP. III.

The withered hand healed. 13 The twelve apostles chosen. 35 Who are Christ's brother, sister, and mother.

1 And he entred again into the synagogue, and there was a man there which had a withered hand.
2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.
3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawfull to do good on the sabbath-dayes, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardnesse of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, & from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues,

11 And unclean spirits when they saw him, fell down before him, & cryed, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And simon he surnamed Peter,

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholome-

CHAP. IV.

Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to hold on him: for they said, He is beside himself.

22 And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdome be divided against itself, that kingdome cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first binde the strong man, and then he will spoil his house.

28 Verily I say unto you, All sins shal be forgiven unto the sons of men, and blasphemies, where with soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternall damnation.

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sate about him: and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

34 And he looked round about on them which sate about him, & said, Behold my mother & my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IIII.

The parable of the sower. 14. The meaning thereof.

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entred into a ship, and sate in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables.

And he sowed them in his doctrine,
And when he had sown, he went out, & sowed to sow
And it came to passe as he sowed some fell by
way side, & y^e fowls of y^e aire came & devoured
And some fell on stony ground, where it had
much earth and immediately it sprang up, because
it had no depth of earth.

But when the sun was up, it was scorched,
because it had no root, it withered away.

And some fell among thorns, and the thorns grew
up and choked it, and it yielded no fruit.

And other fell on good ground, and did
fruit, as it sprang up and increased, and brought forth
some thirty, and some sixty, and some an hundred.

And he said unto them, He that hath ears
to hear, let him hear.

And when he was alone, they that were about
him with the twelve, asked of him the parable.

And he said unto them, Unto you it is given to know
the mystery of y^e kingdom of God: but unto them
it is not given, all these things are done in parables.

That seeing they may see, and not perceive,
hearing they may hear, and not understand, lest at
any time they should be converted, and their sins should
be forgiven them.

And he said unto them, Know ye not this parable,
how then will ye know all parables?

The sower soweth the word.

And these are they by the way side, where
the word is sown, but when they have heard, Satan
immediately taketh away the word that
was sown in their hearts.

And these are they likewise which are sown
on stony ground, who when they have heard the
word, immediately receive it with gladness:

And have no root in themselves, and so endure but
for a time: afterward when affliction or persecution
cometh for y^e words sake, immediately they are offended.

And these are they, which are sown among
thorns: such as hear the word,

And the cares of this world, and the deceitfulness
of riches, and the lusts of other things entering in,
choke the word, and it becometh unfruitfull.

And these are they which are sown on good ground,
which hear the word, and receive it, and bring forth
fruit, some thirty fold, some sixty, & some an hundred.

10 And he said, I have a bushel of wheat under a bed, and not to be hid: for there is nothing hid which shall not be revealed: neither was any thing kept secret, but should come abroad.

11 And if any man have ears to hear, let him hear. And he said unto them, Take heed what you hear: for what measure ye mete, it shall be measured to you: for unto you that hear, shall more be given.

12 For he that hath, to him shall be given, and he shall have abundance: but from him that hath not, shall be taken, even that which he hath. And he said, So is the kingdome of God, as a man should cast seed into the ground,

13 And should sleep, and rise night and day, and the seed should spring, & grow up, he knoweth not how. For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

14 But when the fruit is brought forth, immediately he gathereth in the sickle, because the harvest is come.

15 And he said, Wherunto shall we liken the kingdome of God? Or with what comparison shall we compare it?

16 It is like a grain of mustard seed, which when it is sown in the earth, is le: & then a little seed is in the earth.

17 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

18 And with many such parables spake he the word unto them, as they were able to hear it.

19 But without a parable spake he not unto them: and when they were alone, he expounded all things unto his disciples.

20 And the same day when the even was come, he said unto them, Let us passe over unto the other side.

21 And when they had left away the multitude, they took him, even as he was in the ship, and there were also with him other little ships.

22 And there arose a great storm of winde, and the waves beat into the ship, so that it was now full.

23 And he was in the hinder part of the ship asleep on a pillow, and they awake him, and say unto him, Master, carest thou not that we perish?

24 And he arose, and rebuked the winde, and said unto the sea, Peace, be still: and the winde ceased, and there was a great calm.

25 And he said unto them, Why are ye so feareful?

S. MARK.

How is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even winde and the sea obey him?

CHAP. V.

*Christ delivering the possessed of the legion of det-
13 they enter into the swine. 35 Jairus daughter.*

And they came over unto the other side of the sea, into the countrey of the Gadarenes.

And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

Who had his dwelling among the tombs, and no man could binde him, no not with chains.

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

And alwaies night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him,

And cryed with a loud voice, and said, What have I to do with thee Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

(For he said unto him, Come out of the man, thou unclean spirit.)

And he asked him, What is thy name? And he answered, saying, My name is legion, for we are many.

And he besought him much, that he would not send them away out of the countrey.

Now there was there nigh unto the mountain a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choaked in the sea.

And they that fed the swine fled, and told it in the city, and in the countrey. And they went out to see what it was that was done.

And they come to Jesus, and see him that was possessed with the devil, and had 5 legion, sitting & clothed, and in his right minde, and they were afraid.

CHAP. VI

And they that saw it, told them how it befell
that was possessed with the devil, and also con-
cerning the swine.

And they began to pray him to depart out of
their coasts.

And when he was come into the ship, he that
had been possessed with the devil, prayed him that he
might be with him.

Howbeit Jesus suffered him not, but saith unto
him, Go home to thy friends, and tell them how
many things the Lord hath done for thee, and hath
had compassion on thee.

And he departed, and began to publish in Deca-
polis how great things Jesus had done for him: and
all men did marvell.

And when Jesus was passed over again by ship
unto the other side, much people gathered unto him,
and he was nigh unto the sea.

And behold, there cometh one of the rulers of
the synagogue, Jairus by name, and when he saw him,
he fell at his feet.

And besought him greatly, saying, My little
daughter lieth at the point of death, *I pray thee, come*
and lay thy hands on her, that she may be healed, and
she shall live.

And Jesus went with him, and much people
followed him and thronged him.

And a certain woman which had an issue of
blood twelve years.

And had suffered many things of many physici-
ans, and had spent all that she had, and was nothing
bettered, but rather grew worse.

When she had heard of Jesus, came in the press
behinde, and touched his garment.

For she said, If I may but touch his clothes, I
shall be whole.

And straightway the fountain of her blood was
dried up: and she felt in her body that she was heal-
ed of that plague.

And Jesus immediatly knowing in himself that
virtue had gone out of him, turned him about in the
presse, and said, Who touched my clothes?

And his disciples said unto him, Thou seest I mul-
titude thronging thee, and sayest thou who touched thee?

And he looked round about to see her that had
done this thing.

But the woman fearing and trembling, be-
cause she knew what was done to her, came and
fell down before him, and said, My daughter.

and in his own house he healed them: and he do no
wonder upon a few sick people: he is
to be marvelled because he is
come round about the villages, and
he calleth unto him the twelve, and
sent them forth by tens and twos, and gave them
power over unclean spirits,
and commanded them that they should take
for their journey save a staffe only: no staffe,
no money in their purse:

but be shod with sandals; and not put on two
and he said unto them, In what place soever ye
shall enter an house, there abide till ye depart
thence.

And whosoever shall not receive you, nor hear you,
when ye depart thence, shake off the dust under your
feet, for a testimony against them: Verily I say unto
you, it shall be more tolerable for Sodom & Gomorrah
the day of judgement, then for that city.

And they went out, and preached that men
should repent.

And they cast out many devils, and anointed
many that were sick, and healed them.

And king Herod heard of him (for his name
was spread abroad): and he said that John the baptist
was risen from the dead, and therefore might he
do such things: for he himself lived in him.

Others said that it is Elias. And others said, That
he is a prophet, or as one of the prophets.

When Herod heard thereof, he said, It is
John: I beheaded him: he is risen from the dead.
For Herod himself had sent forth, and laid hold on
him, and bound him in prison for the sake of
his wife, for he had married her.
John had said unto Herod, It is not lawful
for thee to have thy brother's wife.

Therefore Herod desired to kill him, but he could not.
For he feared John, knowing he was a just
man, and observed him: and when he did such things, and
heard that many things were done by him,
he desired to kill him. And when a convenient day was come,
he sent his officers of Gallilee,

23 And when the daughter of the said Herodias in, and danced, and pleased Herod, and that
24 with him, the king said unto the damsel, Ask
25 whatsoever thou wilt, and I will give it thee.

26 And he sware unto her, Whatsoever thou shalt
27 of me, I will give it thee, unto ſhalfe of my kingdome.

28 And ſhe went forth, & ſaid unto her mother,
29 Shall I ask? And ſhe ſaid, The head of John the Baptiſt.

30 And ſhe came in ſtraightway with haſte
31 unto the king, and asked, ſaying, I will that thou give
32 by and by in a charger, the head of John the Baptiſt.

33 And the king was exceeding ſorry, yet for
34 oathes ſake, & for their ſakes which ſate with him,
35 would not rejeſt her.

36 And immediately the king ſent an executioner
37 and commanded his head to be brought: and he went
38 and beheaded him in the priſon,

39 And brought his head in a charger, and gave
40 to the damſel, and the damſel gave it to her mother.

41 And when his diſciples heard of it, they came
42 and took up his corps, and laid it in a tombe.

43 And the apoſtles gathered themſelves together
44 unto Jeſus, and told him all things, both what
45 he had done, and what they had taught.

46 And he ſaid unto them, Come ye your ſelves apart
47 into a deſert place, and reſt a while: for there were
48 many coming and going, and they had no leaſure
49 much as to eat.

50 And they departed into a deſert place by ſecret
51 ways.

52 And the people ſaw them departing, and many
53 ſaw him, and ran a foot thither out of all cities,
54 and went them, and came together unto him.

55 And Jeſus, when he came out, ſaw much people,
56 and was moved with compaſſion toward them,
57 becauſe they were as ſheep not having a ſhepherd,
58 and he began to teach them many things.

59 And when the day was now far ſpent, his diſciples
60 came unto him, and ſaid, This is a deſert place,
61 and now the time is far paſſed,

62 Send them away, that they may go into
63 the cuntry round about, and into the villages,
64 and buy themſelves bread: for they have nothing to
65 eat.

66 He answered and ſaid unto them, Give ye
67 them to eat. And they ſay unto him, Shall we go & buy
68 hundred penie-worth of bread, and give them to
69 eat?

70 He ſaith unto them, How many loaves have

And when they knew, they say, Five, and
one.

And he commanded them to make all sit down
companies upon the green grasse.

And they sat down in rankes by hundreds, and
fifties.

And when he had taken the five loaves and the two
fishes, he looked up to heaven, & blessed, & brake the
loaves; and gave them to his disciples to set before
them; and the two fishes divided he among them all.

And they did all eat and were filled.

And they took up twelve baskets full of the
fragments, and of the fishes.

And they that did eat of the loaves were a-
bout five thousand men.

And straightway he constrained his disciples to
go into the ship, and to go to the other side before
him to Bethsaida, while he sent away the people.

And when he had sent them away, he departed
into a mountain to pray.

And when even was come, the ship was in the
middle of the sea, and he alone on the land.

And he saw them toiling in rowing: (for the
winde was contrary unto them) and about the fourth
watch of the night he cometh unto them, walking
on the sea, and would have passed by them.

But when they saw him walking upon the sea,
they supposed it had been a spirit, and cryed out.

(For they all saw him, and were troubled) And
immediatly he talked with them, and saith unto them,
Be of good chear, it is I, be not afraid.

And he went up unto them into the ship, and
the winde ceased: and they were sore amazed in
themselves beyond measure, and wondred.

For they considered not the miracle of the loaves:
their heart was hardened.

And when they had passed over, they came into
the land of Genesareth, and drew to the shore.

And when they were come out of the ship,
straightway they knew him,

and ran through that whole region round about,
and began to carry about in beds those that were sick,
saying they heard he was.

And whithersoever he entred into villages, or ci-
ties, or country, they laid the sick in the streets, and be-
sought him that they might touch, if it were but the
hem of his garment; and as many as touched him
were made whole, &c.

CHAP.

1 The Pharisees finde fault at the disciples for
 with unwashen hands: 14. Bread defileth not the

Then came together unto him the Pharisees,
 certain of scribes, which came from Jerusa-

2 And when they saw some of his disciples
 bread with defiled (that is to say, with unwashen
 hands, they found fault.

3 For the Pharisees, and all the Jews, except
 wash their hands oft, eat not, holding the tradition
 of the elders.

4 And when they come from the market, except
 wash, they eat not. And many other things there
 which they have received to hold, as the washing
 cups and pots, brasen vessels, and of tables.

5 Then the Pharisees and Scribes asked him, We
 walk not thy disciples according to the tradition
 of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well
 Esaias prophesied of you hypocrites, as it is written
 This people honoureth me with their lips; but the
 heart is far from me.

7 Howbeit in vain do they worship me, teach-
 ing doctrines the commandments of men.

8 For laying aside the commandment of God,
 hold the tradition of men, as the washing of
 cups and pots: and many other such like things ye do.

9 And he said unto them, Full well ye reject
 commandment of God, that ye may keep your
 tradition.

10 For Moses said Honour thy father and thy mother:
 & whoso curseth father or mother, let him die: de-

11 But ye say, If a man shall say to his father or
 mother, It is Corban, that is to say, a gift, by whatsoever
 thou mightest be prouided by me: he shall be free.

12 And ye suffer him no more to do ought for
 father or his mother:

13 Making the word of God of none effect thro
 your tradition, which ye have delivered: and ma-
 ny such like things do ye.

14 And when he had called all the people
 unto him, he said unto them, Hearken unto me every
 of you, and understand.

15 There is nothing from without a man that
 can defile him: but the things which come out of
 him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

And when he was entered into the house, from
his disciples asked him concerning the parable.
And he saith unto them, Are ye so without under-
standing also? Do ye not perceive y^e whatsoever thing
cometh into man without entred into y^e man, it cannot defile him,
Because it entred not into his heart, but into the
belly, and goeth out into y^e draught, purging all meats.
20 And he said, That which cometh out of the
man, that defileth the man.

21 For from within, out of the heart of men pro-
ceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousnesse, wickednesse, deceit, lasciv-
iousnesse, an evil eye, blasphemy, pride, foolishnesse.
23 All these evil things come from within, and de-
fine the man.

24 And from thence he arose, and went into y^e bor-
ders of Tyre and Sidon, and entred into an house, and
would have no man know it, but he could not be hid.
For a certain woman whose yong daughter had an
unclean spirit, heard of him, & came & fell at his feet.
26 (The woman was a Greek, a Syrophoenician
nation) and she besought him that he would call
forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be
fed: for it is not meet to take the childrens bread,
and to cast it unto the dogs.

And she answered and said unto him, Yes Lord, yet
the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy
way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found
the devil gone out, & her daughter laid upon y^e bed.

31 And again departing from the coasts of Tyre
and Sidon, he came unto the sea of Galilee, through
the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and
an impediment in his speech; and they beseech
him to put his hand upon him.

And he took him aside from y^e multitude, & put his
fingers into his ears, & he spit, & touched his tongue.

34 And looking up to heaven, he sighed, and saith
unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the
rind of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no
man: but the more he charged them, so much the
more a great deal they published it.

10 And were beyond measure astonished, for
he hath done all things well: he maketh both
deaf to hear, and the dumb to speak.

CHAP. VIII.

2 *Christ feedeth the people miraculously.*

IN those dayes the multitude being very great,
having nothing to eat, Jesus called his disciples
unto him, and saith unto them,

3 I have compassion on the multitude, because
they have now been with me three dayes, and have
nothing to eat:

4 And if I send them away fasting to their own
houses, they will faint by the way: for divers of
them came from far.

5 And his disciples answered him, From whence can
one satisfie these men with bread here in this wilderness?

6 And he asked them, How many loaves have ye?
And they said, Seven.

7 And he commanded the people to sit down on the
ground: and he took the seven loaves, and gave
thanks, and brake, and gave to his disciples to set
before them: and they did set them before the people.

8 And they had a few small fishes: and he blessed
and commanded to set them also before them.

9 So they did eat, and were filled: and they took
of the broken meat that was left, seven baskets.

10 And they that had eaten were about four thousand
men, and he sent them away.

11 And straightway he entred into a ship with his
disciples, and came into the parts of Dalmanutha.

12 And the Pharisees came forth, and began to
question with him, seeking of him a signe from heaven
tempting him.

13 And he sighed deeply in his spirit, and saith, Why
doeth this generation seek after a signe? verily I say
unto you, There shall no signe be given unto this generation.

14 And he left them, and entring into the ship
again, departed to the other side.

15 ¶ Now the disciples had forgottento take bread,
neither had they in the ship with them more than
one loaf.

16 And he charged them, saying, Take heed, beware
of the leaven of the Pharisees, and of the leaven of Herod.

17 And they reasoned among themselves, saying,
Because we have no bread.

18 And when Jesus knew it, he saith unto them, Ye
reason ye, because ye have no bread? perceive ye not?

CHAP. VIII.

Can ye neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

13 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

14 And when the seven among foure thousand, how many baskets full of fragments took ye up? And they said, Seven.

15 And he said unto them, How is it that ye do not understand?

16 ¶ And he cometh to Bethsaida, and they bring a blinde man unto him, & besought him to touch him. And he took ſay blinde man by ſay hand, and led him out of the town, & when he had spit on his eyes, and laid his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking.

17 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

18 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

19 And Jesus went out, & his disciples, into ſay town of Cesarea Philippi: and by ſay way he asked his disciples, saying unto them, Whom do men say that I am?

20 And they answered, John the Baptist: but some Elias; and others, One of the prophets.

21 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

22 And he charged them that they should tell no man of him.

23 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and Scribes, and be killed, and after three dayes rise again.

24 And he spake that saying openly. And Peter took him, and began to rebuke him.

25 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

26 ¶ And when he had called the people unto him, and his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his crosse, and follow me.

For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, the same shall save it:

26 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

27 Or what shall a man give in exchange for his soul?

28 Whosoever therefore shall be ashamed of me and of my words, in this adulterous & sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. I X.

29 *Jesus is transfigured.* 30 *His death and resurrection.*

And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

31 And after six dayes, Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

32 And his raiment became shining, exceeding white as snow: so as no fuller on earth can white them.

33 And there appeared unto them Elias with Moses, and they were talking with Jesus.

34 And Peter answered and said to Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

35 For he wist not what to say, for they were sore afraid.

36 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son: hear him.

37 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

38 And as they came down from the mountain, he charged them, that they should tell no man what things they had seen, till the Son of man were risen from the dead.

39 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

40 And they asked him, saying, Why say the Scribes that Elias must first come?

41 And he answered and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at naught.

42 But I say unto you, that Elias is indeed come, and

have done unto him whatsoever they listed, as
written of him.

14 ¶ And when he came to his disciples, he saw
great multitude about them, and the Scribes ques-
tioning with them.

15 And straightway all the people, when they be-
held him, were greatly amazed, and running to him,
saluted him.

16 And he asked the Scribes, What question ye
with them?

17 And one of the multitude answered and said,
Master, I have brought unto thee my son, which hath
a dumb spirit:

18 And wheresoever he taketh him, he teareth him;
and he someth, and gnasheth with his teeth, and
bineth away: and I spake to thy disciples, that they
should cast him out, and they could not.

19 He answered him, and saith, O faithlesse gen-
eration, how long shal I be with you? how long shall
I suffer you? bring him unto me.

20 And they brought him unto him: and when
he saw him, straightway the spirit tare him, and he
fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago
since this came unto him? and he said, Of a childe.

22 And oft times it hath cast him into the fire, and
into the waters to destroy him: but if thou canst do
any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst beleieve, all
things are possible to him that beleeveth.

24 And straightway the father of the childe cryed
out, and said with tears, Lord, I beleieve, help thou
mine unbelief.

25 When Jesus saw that the people came running
together, he rebuked the foul spirit, saying unto him,
Thou dumb and deaf spirit, I charge thee, come out
of him, and enter no more into him.

26 And the spirit cryed, and rent him sore, and came
out of him, and he was as one dead, insomuch that
many said, He is dead.

27 But Jesus took him by the hand, and lifted
him up, and he arose.

28 And when he was come into his house, his disciples
asked him privately, Why could not we cast him out?

29 And he said to them, This kinde can come forth
by nothing but by prayer and fasting.

30 ¶ And they departed thence, and passed through
Galilee.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in a house, he asked them, What was it that ye disputed among your selves by the way?

34 But they held their peace; for by the way they had disputed among themselves, who should be the greatest.

35 And he sate down, and called the twelve, and said unto them, If any man desire to be first, the last shall be last of all, and servant of all.

36 And he took a childe, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, & he followeth us, & we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not, for there is no harm which shall do a miracle in my name, that he lightly speak evil of me.

40 For he that is not against us, is on our part. 41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that beleeve in me, it is better for him that a millstone were hanged about his neck, & he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell.

CHAP. V.

And then having two eyes to be salt into hell
Where their worm dieth not, and the fire is
quenched.

49 For every one shall be salted with fire, and
every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltneſſe,
therewith will you ſeaſon it? Have ſalt in your
ſelves, and have peace one with another.

CHAP. X.

2 *Of divorcement.* 23 *The danger of riches.*

And he aroſe from thence, and cometh into the
coaſts of Judea by the farther ſide of Jordan: and
the people reſort unto him again; and as he was
going, he taught them again.

¶ And ſome Pharifees came to him, and asked him, Is it
lawful for a man to put away his wife? tempting him.
And he answered and ſaid unto them, What did
Moſes command you?

¶ And they ſaid, Moſes ſuffered to write a bill of
divorcement, and to put her away.

¶ And Jeſus answered and ſaid unto them, For the
hardneſſe of your heart, he wrote you this precept.

6 But from the beginning of the creation, God
made them male and female.

7 For this cauſe ſhall a man leave his father and
mother, and cleave to his wife,

8 And they twain ſhall be one fleſh: ſo then they
are no more twain, but one fleſh.

9 What therefore God hath joyned together, let
not man put aſunder.

10 And in the houſe his diſciples asked him again
of the ſame matter.

¶ And he ſaith to them, Whoſoever ſhall put away his
wife, & marry another, committeth adultery againſt her.

12 And if a woman ſhall put away her husband, and
be married to another, ſhe committeth adultery.

13 ¶ And they brought young children to him, that
he ſhould touch them, and his diſciples rebuked them
that brought them.

14 But when Jeſus ſaw it, he was much diſpleaſed,
and ſaid unto them, Suffer the little children to come
unto me, and forbid them not: for of ſuch is the
kingdome of God.

15 Verily I ſay unto you, Whoſoever ſhall not
receive the kingdome of God as a little childe, he
ſhall not enter therein.

16 And he took them up in his armes, put

...and Master, what shall I do the
next day? / SPANISH

And answered unto him, Why callest thou
me good, when there is no man good, but one, that is God
that hath made the commandments, I do not
know, Do not kill, Do not steal, Do not
commit adultery, Defraud not, Honour thy father

and he answered and said unto him, Master, have I observed from my youth.

One thing thou lackest, go thy
 way, and give to the poor,
 and thou shalt have treasure in heaven, and come
 and follow me.

And he was fed at that feeding, and went
back, for he had great possessions.

How hardly shall they that enter into the kingdom of God!

...the principles were astonished at his words, and were again and such unto them, how hard is it for them that trust in riches to enter the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.

and they were astonished out of measure, saying unto themselves, Who then can be saved?

... looking upon them said, With
... but not with God: for with
... possible.

And they began to say unto him, Lo, we have followed thee.

And Jesus answered and said Verily I say
unto thee from hence forth thou shalt be
called Son of Man, for Son of Man, of
father, or mother, or wife, or
brother, or my flesh, and the people.

shall receive an hundred fold now
and brethren, and sisters, and
children and lands with persecutions;

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...took again the scroll
...shall be delivered him
...the scribes: and they shall
...and shall deliver him to the Gentiles
...and they shall mock him, and shall scourge him,
...shall spit upon him, and shall kill him: and
...day he shall rise again.

And James and John the sons of Zebedee
...saying Master, we would that thou shouldst
...us whatsoever we shall desire.
And he said unto them, What would ye?

They said unto him, Grant unto us that we may
...on thy right hand, and the other on thy left
...thy glory.

And Jesus said unto them, Ye know not what ye
...ye drink of the cup that I drink of,
...with the baptism that I am baptized
...And they said unto him, We can, Master.
And he said unto them, Ye shall indeed drink of the
...of, and with the baptism that I am baptized
...shall ye be baptized.

But to sit on my right hand and on my left
...is not mine to give, but it shall be given
...whom it is prepared.

And when the ten heard it, they began
...displeased with James and John.

But Jesus called them to him, and said
...Ye know that they which are accounted
...the Gentiles, exercise lordship over
...great ones exercise authority upon them:
...but to shall it not be among you: but
...will be great among you shall be your
...And whosoever of you will be the chief
...must be servant of all.

For even the Son of man came not to be
...served, but to minister, and to give his life
...for many.

And they came to Jericho: and as he
...Jericho with his disciples, and a great
...blind Bartimaeus, the son of Timaeus,
...was sitting by the highway side.

47 And when he heard that it was Jesus of
Nazareth, he began to cry out, and say, Jesus, thou
son of David, have mercy on me.

48 And many charged him that he should hold
peace: but he cryed the more a great deal, Thou
son of David, have mercy on me.

49 And Jesus stood still, and commanded him
called: and they call the blinde man, saying unto
him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose,
and came to Jesus.

51 And Jesus answered and said unto him, Wilt
thou that I should do unto thee? The blinde
said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy
faith hath made thee whole: and immediatly he receiveth
his sight; and followed Jesus in the way.

CHAP: XI.

1 *Christ rideth with triumph into Jerusalem.*
and setteth the fruitlesse leafie tree.

And when they came nigh to Jerusalem,
unto Bethphage, and Bethany, at the mount of Olives,
he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the
village over against you, and as soon as ye be entred
it, ye shall finde a colt tied, whereon never
sate, loose him, and bring him.

3 And if any man say unto you, Why do ye
do thus? say ye that the Lord hath need of him, and straightway
he will send him hither.

4 And they went their way, and found the colt
by the doore without: in a place where two were
tied, and they loosed him.

5 And certain of them that stood there, said
unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had com-
manded: and they let them go.

7 And they brought the colt to Jesus, and cast
their garments on him: and he sate upon him.

8 And many spread their garments in the way: and
others cut down branches of the trees, and strawed
them in the way.

9 And they that went before, and they that follow-
ed, cryed, saying, *Hosanna*, blessed is he that cometh
in the name of the Lord.

10 Blessed be the kingdome of our father David,
that cometh in the name of the Lord, *Hosanna* in the highest.

11 And Jesus entered into Jerusalem, and went into the temple; and when he had looked round about all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came: if haply he might finde any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. & his disciples heard it.

15 And they come to Jerusalem, and Jesus went into the temple, and began to cast out them & sold & bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of theeves.

18 And the Scribes & chief priests heard it, & sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, & shall not doubt in his heart, but shall beleeve that those things which he saith shall come to passe, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, beleeve that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem, and as he was walking in the temple, there come to him the

And he said unto him, By what authority
doest thou these things? and who gave thee this
power to do these things?

29 And Jesus answered and said unto them,
I will ask of you one question, and answer me,
and I will tell you by what authority I do these things.

30 The baptisme of John, was it from heaven,
or of men? answer me.

31 And they reasoned with themselves, saying,
If we shall say, From heaven, he will say, Why then
believe ye not him?

32 But if we shall say, Of men, they feared the
people; for all men counted John, that he was
a prophet indeed.

33 And they answered and said unto Jesus, We
cannot tell. And Jesus answering saith unto them, Ne-
vertheless I tell you by what authority I do these things.

CHAP. XII.

1 The parable of the vineyard. 13 Touching the
tribute, 18 and the resurrection.

And he began to speak unto them by para-
bles. A certain man planted a vineyard, and
set a hedge about it, and digged a place for the
winepress, and built a tower, and let it out to husbandmen,
and went into a far countrey.

2 And at the season he sent to the husbandmen
servants, that he might receive from the husbandmen
the fruit of the vineyard.

3 And they caught him, and beat him, and sent
him away empty.

4 And again he sent unto them another servant,
and at him they cast stones, and wounded him in
the head, and sent him away shamefully handled.

5 And again he sent another, and him they killed.
And many others, beating some, and killing some.

6 Having yet therefore one son, his wellbeloved,
he sent him last unto them, saying, They will
 reverence him.

7 And those husbandmen said among themselves,
This is the heir, come, let us kill him, and the inher-
itance shall be ours.

8 And they took him, and killed him, and cast
him out of the vineyard.

9 What shall therefore the Lord of the vineyard
do? he will come and destroy the husbandmen,
and will give the vineyard unto others.

10 And he said unto them, Have ye not
read these scriptures,

And have ye not read that the builders rejected, is become the head of the corner.

This was the Lords doing, and it is marvellous in our eyes.

And they sought to lay hold on him, but feared the people, for they knew that he had spoken many parables against them: and they left him, and went their way.

And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

And when they were come, they say unto him, we know that thou art true, and carest for none, for thou regardest not the person of men, but

hast the way of God in truth: Is it lawful to give tribute to Cesar, or not?

Shall we give, or shall we not give? But he, seeing their hypocrisie, said unto them, Why tempt ye me? bring me a penny, that I may see it.

And they brought it, and he saith unto them, whose is this image and superscription? And they answered him, Cessars.

And Jesus answering, said unto them, Render unto the things that are Cessars: and to God the things that are Gods. And they marvelled at him.

Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying, Master, Moses wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife; and raise up seed unto his brother.

Now there were seven brethren: and the first took a wife, and dying left no seed.

And the second took her, and died, neither left he any seed, and the third likewise.

And the seven had her, and left no seed: last of all the woman died also.

In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering, said unto them, Do ye not therefore erre, because ye know not the scriptures, neither the power of God?

For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God

26 And he said unto him, saying, I am the God of
Abraham, and the God of Isaac, and the God of Jacob.
27 He is not the God of the dead, but the God
of the living: ye therefore do greatly erre.

28 ¶ And one of the Scribes came, and had
heard them reasoning together, and perceiving
he had answered them well, asked him, What
is the first commandment of all?

29 And Jesus answered him, The first of all the
commandments is, Hear, O Israel, the Lord our God
the Lord:

30 And thou shalt love the Lord thy God with all
thy heart, & with all thy soul, and with all thy minde,
with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou
shalt love thy neighbour as thy self: there is none
other commandment greater then these.

32 And the Scribe said unto him, Well, Master
thou hast said the truth: for there is one God, and there
is none other but he.

33 And to love him with all the heart, and with
all the understanding, & with all the soul, and with
all the strength, and to love his neighbour as himself,
is more then all whole burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discre-
tely, he said unto him, Thou art not far from the
kingdome of God. And no man after that durst ask
him any question.

35 ¶ And Jesus answered and said, while he taught
in the temple, How say the Scribes that Christ
is the son of David?

36 For David himself said by the holy Ghost,
The Lord said to my Lord, Sit thou on my right hand,
till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord,
whence is he then his son? and the common people
heard him gladly.

38 ¶ And he said unto them in his doctrine,
Beware of the Scribes, which love to go in long
of things, and love salutations in the market-places.

39 And the chief seats in the synagogues, and the
uppermost rooms at feasts:

40 Which devoure widows houses, and for a pre-
text make long prayers: these shall receive great
damnation.

41 ¶ And Jesus sat over against the treasury,
and beheld how the people cast money into the trea-

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where he ought not, (let him that readeth understand,) then let them that be in Judea, flee to the mountains.

15 And let him that is on the house top, come down into the house, neither enter therein, nor touch any thing out of his house.

16 And let him that is in the field, not turn back to take up his garment.

17 But wo to them that are with child, and them that give suck in those daies.

18 And pray ye that your flight be not in the winter.

19 For in those daies shall be affliction, such as was not from the beginning of the creation which was created, unto this time, neither shall be.

20 And except that the Lord had shortened these daies, no flesh should be saved: but for the elects whom he hath chosen, he hath shortened the daies.

21 And then, if any man shall say to you, Lo, he is here, or he is there, beleeve him not.

22 For false Christs, and false prophets shall come, and shall shew signes and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you these things.

24 But in those daies, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elects from the four winds, from the utmost part of the earth, to the utmost part of heaven.

28 Now learn a parable of the fig-tree. When the branch is yet tender, and putteth forth leaves, ye know that summer is near.

29 So ye in like manner, when ye shall see these things come to pass, know that it is high even at the door.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my kingdom shall not passe away.

of that day and the Son of man is as the angels which are in heaven, and the Father.

Take ye heed, watch and pray for ye know not the time is.

For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch.

Watch ye therefore, (for ye know not when the Lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.)

Lest coming suddenly, he finde you sleeping.

And what I say unto you, I say unto all, Watch.

CHAP. XIII.

A conspiracy against Christ. 3 A woman poureth ointment on his head. 10 Judas selleth him.

After two dayes, was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death.

But they said, Not on the feast day, lest the people should murmure of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, which had an alabastrer box of ointment of spikenard, very precious: she brake the box, and poured it on his feet. And there were some that had indignation within themselves, and said, Why was this waste of ointment made?

For it might have been sold for more than three hundred pence: and have been given to the poor: and murmured against her.

And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you alwayes, and whensoever ye will, ye may do them good: but me ye have not alwayes.

She hath done what she could: she is come afore me to anoint my body to the burying.

Truly I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also which she hath done shall be spoken of, for a memorial of her.

And Judas Iscariot one of the twelve, went to the chief priests to betray him unto them.

And when they heard it they were glad, and promised to give him money, And he sought

And the first day of unleavened bread,
they killed the passeover, his disciples said unto
him, Where wilt thou that we go and prepare, that
we may eat the passeover.

12 And he sendeth forth two of his disciples, &
saith unto them, Go ye into the city, and there shall
you find a man bearing a pitcher of water: follow

13 And wheresoever he shall go in, say ye to
a good man of the house, The Master saith, Where is
my guest chamber, where I shall eat the passeover
with my disciples?

14 And he will shew you a large upper room
furnished and prepared: there make ready for us.

15 And his disciples went forth, and came into
the city, and found as he had said unto them: and
they made ready the passeover.

16 And in the evening he cometh with the twelve.

17 And as they sat and did eat, Jesus said, Verily
I say unto you, One of you which eateth with
me shall betray me.

18 And they began to be sorrowfull, and to say
unto him, one by one, Is it I? and another said, Is it

19 And he answered and said unto them, He is
one of the twelve that dippeth with me in the dish.

20 The Son of man indeed goeth, as it is written
of him: but wo to that man by whom the Son of man
is betrayed: good were it for that man if he had
never been born.

21 ¶ And as they did eat, Jesus took bread,
blessed, and brake it, and gave to them, and said, Take
eat: this is my body.

22 And he took the cup, and when he had given
thanks he gave it to them: and they all drank of it.

23 And he said unto them, This is my blood of
the new testament, which is shed for many.

24 Verily I say unto you, I will drink no more
of the fruit of the vine, untill that day that I drink
new in the kingdome of God.

25 ¶ And when they had sung an hymn, they
went out into the mount of Olives.

26 And Jesus saith unto them, All ye shall be
scandalized because of me this night: for it is written,
I will smite my shepherd, and my sheep shall be
scattered.

27 But after that I am risen, I will go before
you into Galilee.

28 But Peter said unto him, Although all shall
be scandalized, yet will not I.

CHAP. XIV.

And Iohn saith unto him, Verily I say unto thee, that this day, even in this night, before thou crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I should with thee, I will not deny thee in any wise. Like also said they all.

And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter, & James, and John, began to be sore amazed, and to be very heavy.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed, that if it were possible the honour might passe from him.

And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?

Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

And again he went away, and prayed, and spake the same words.

And when he returned, he found them asleep, (for their eyes were heavie) neither wist they what to answer him.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh one of the twelve, and with him a great multitude with swords and staves, from the chief priests, the Scribes and the elders.

And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he, take him, and lead him away safely.

And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and cut off his ear.

48 And Jesus answered and said unto them, And come out as against a thief, with swords and with slaves to take me?

49 I was daily with you in the temple, teaching, and ye took me not, but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest, and with him were assembled all the chief priests, the elders, and the Scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants and warmed himself at the fire.

55 And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what answerest thou to which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ the Son of the blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What need we any further witness?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest,

CHAP. XV.

67 And when she saw Peter warming himself, looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew: and Peter called to minde the word that Jesus said unto him, before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV

Jesus brought bound and accused before Pilate, 15 is delivered to be crucified, 27 hangeth between two thieves, 43 and is honourably buried.

And straightway in the morning the chief priests held a consultation with the elders and Scribes, and the whole council; and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing.

And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud, began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

(For he knew that the chief priests had delivered him for envie)

But the chief priests moved the people, that he should

3. MARK.

Should rather release Barabbas unto them.
12 And Pilate answered, and said again unto them, What will ye then that I shal do unto him who call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate said unto them, Why, what hath he done? And they cried out the more exceedingly, Crucifie him.

15 And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus when he had scourged him, to be crucified.

16 And the souldiers led him away into the hall called Pretorium, and they call together the whole

17 And they clothed him with purple, and placed a crown of thorns, and put it about his head.

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a palm, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 And they compell one Simon a Cyrenian, passing by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink, wine mingled with myrrhe, but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation written over, THE KING OF THE JEWS.

27 And with him they crucifie two theeves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbred with the transgressours.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come down from the crosse.

31 Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now

CHAPTER.

that we may see and believe. And they were crucified with him, three on an yoke. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

39 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

40 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

41 And Jesus cried with a loud voice, and gave up the ghost.

42 And the vail of the temple was rent in twain, from the top to the bottom.

43 And when the centurion which stood over him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

44 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the lesse; and of Joseph, and Salome.

45 Who also when he was in Galilee, followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

46 And now when the even was come, because it was the preparation, that is, the day before sabbath,

47 Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went boldly unto Pilate, and craved the body of Jesus.

48 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead.

49 And when he knew it of the centurion, he gave the body to Joseph.

50 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

51 And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid.

CHAPTER XVI.

Of Christ's resurrection. He appeareth to Mary Magdalene and others: 45 Sendeth forth his disciples, as he ascendeth into heaven.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, having sweet spices, they might come & anoint him. And very early in the morning, the first of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll away the stone from the doore of the sepulchre? (And when they looked, they saw that the stone was rolled away) for it was very great.

4 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.

5 And he saith unto them, Be not affrighted: ye see Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

6 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.

7 And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.

8 Now when Jesus was risen early, the first of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

9 And she went and told them that had been with him, as they mourned and wept.

10 And they, when they had heard that he was alive, and had been seen of her, beleeveth not.

11 After that, he appeared in another form unto two of them, as they walked, and went into the country.

12 And they went and told it unto the residue, neither beleeveth they them.

13 Afterward he appeared unto the eleven, as they sat at meat, & upbraided them with their unbelief, and hardnesse of heart, because they beleeveth not them which had seen him after he was risen.

14 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

15 He that beleeveth and is baptized, shall be saved: but he that beleeveth not, shall be damned.

16 And these signes shall follow them that beleieve in my name: shall they cast out devils, they shall speak with new tongues,

17 They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them,
he received up into heaven, and sat on the
hand of God.
And they went forth, and preached every
where the Lord working with them, and confirming
his word with signes following. Amen.

THE GOSPEL ACCORDING TO S. LUKE.

CHAP. I.

Lukes preface. The conception of John Baptist, 26 and
of Christ, 57 The nativity and circumcision of John.
Orasmuch as many have taken in hand to set forth
in order a declaration of those things which are
surely beleaved among us,

Even as they delivered them unto us, which from
beginning were eye-witnesses, and ministers of
the word :

It seemed good to me also, having had perfect
understanding of all things from the very first, to
write unto thee in order, most excellent Theophilus,

That thou mightest know the certainty of those
things wherein thou hast been instructed.

T Here was in the dayes of Herod the
king of Judea, a certain priest named
Zacharias, of the course of Abiathar and
his wife was of the daughters of
Aaron, and her name was Elisabeth.

And they were both righteous before God, walk-
ing in all the commandments and ordinances of the
Lord, blamelesse.

And they had no child, because that Elisabeth
was barren, and they both were now well stricken
in years.

And it came to passe, that while he executed the
priests office before God in the order of his course,

According to the custome of the priests office,
his lot was to burn incense when he went into the
temple of the Lord.

And the whole multitude of the people were
praying without at the time of incense.

And there appeared unto him an angel of the
Lord, standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled,
and fell upon him.

13 But the angel said unto him, Fear not, for thy prayer is heard, and thy wife Elisabeth bear thee a son, and thou shalt call his name

14 And thou shalt have joy and gladness; many shall rejoyce at his birth.

15 For he shall be great in the sight of the Lord: he shall drink neither wine, nor strong drink, & he shall be filled with the holy Ghost even from his mothers womb.

16 And many of the children of Israel shall turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Where shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckened unto them, and remained speechless.

23 And it came to passe, that as soon as the day of his ministration were accomplished, he departed to his own house.

24 And after those daies his wife Elisabeth conceived, and hid her self five moneths, saying,

25 Thus hath the Lord dealt with me in the day wherein he looked on me, to take away my reproach among men.

26 And in the sixth moneth, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David, & the virgins name was Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

of salutation this should be.

And the angel said unto her, Fear not, Marie: for thou hast found favour with God.

And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.

He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David.

And he shall reigne over the house of Jacob for ever, and of his kingdome there shall be no end.

Then said Mary unto the angel, How shall this be seeing I know not a man?

And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth moneth with her, who was called barren.

For with God nothing shall be impossible.

And Mary said, Behold, the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

And Mary arose in those dayes, and went into the hill-countray with haste, into a citie of Juda.

And entred into the house of Zacharias, and saluted Elisabeth.

And it came to passe, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the holy Ghost.

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my Lord should come to me?

For lo, as soon as the voice of thy salutation sounded in mine ears, thy babe leaped in my womb for joy.

And blessed is she that beleeveth, for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul doth magnifie the Lord.

And my spirit hath rejoyced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things, and holy is his name.

5. LUKE.

49 And his mercy is on them that fear him
generation to generation.

50 He hath shewed strength with his arm, he
staggered & proud in the imagination of their heart.

51 He hath put down the mighty from their seat
and exalted them of low degree.

52 He hath filled the hungry with good things,
the rich he hath sent empty away.

53 He hath holpen his servant Israel, in remem-
brance of his mercy,

54 As he spake to our fathers, to Abraham
to his seed for ever.

55 And Mary abode with her about three moneths
and returned to her own house.

56 Now Elisabeths full time came, that she should
be delivered, and she brought forth a son.

57 And her neighbours and her cousins heard how
the Lord had shewed great mercy upon her, and
they rejoyced with her.

58 And it came to passe, that on the eighth day
they came to circumsise the childe, and they called
him Zacharias after the name of his father.

59 And his mother answered, and said, Not so,
but he shall be called John.

60 And they said unto her, There is none of thy
kindred that is called by this name.

61 And they made signes to his father, how he
would have him called.

62 And he asked for a writing table, and wrote,
saying, His name is John; and they marvelled all.

63 And his mouth was opened immediatly, and his
tongue loosed, and he spake, and praised God.

64 And fear came on all that dwelt round about
them, and all these sayings were noised abroad
throughout all the hill-countrie of Judea.

65 And all they that had heard them, laid them up
in their hearts, saying, What manner of childe shall
this be? and the hand of the Lord was with him.

66 And his father Zacharias was filled with the
holy Ghost and prophesied, saying,

67 Blessed be the Lord God of Israel, for he hath vi-
sited and redeemed his people,

68 And hath raised up an horn of salvation for us,
in the house of his servant David;

69 As he spake by the mouth of his holy prophets,
which have been since the world began:

70 That we should be saved from our enemies,
and

from the hand of all that hate us.

To perform the mercy promised to our fathers,
to remember his holy covenant :

The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being
delivered out of the hands of our enemies, might
serve him without fear,

75 In holiness and righteousness before him, all
dayes of our life.

76 And thou childe shalt be called the prophet of
the Highest: for thou shalt go before the face of the
Lord, to prepare his wayes;

77 To give knowledge of salvation unto his peo-
ple, by the remission of their sins,

78 Through the tender mercy of our God; whereby
the day-spring from on high hath visited us,

79 To give light to them that sit in darknesse, and in the
shadow of death, to guide our feet into the way of peace.

80 And the childe grew, and waxed strong in spirit, &
was in the deserts, till the day of his shewing unto Israel.

CHAP. II.

*Augustus taxeth all the Romane empire, & Christs
nativity, & his circumcision.*

And it came to passe in those dayes, that there
went out a decree from Cesar Augustus, that all
the world should be taxed.

(And this taxing was first made when Cyrenius
was governour of Syria)

3 And all went to be taxed, every one unto his own
city.

4 And Joseph also went up from Galilee, out of
the city of Nazareth, into Judea, unto the city of
David, which is called Bethlehem, (because he was
of the house and lineage of David)

5 To be taxed with Mary his espoused wife, being
great with childe.

6 And so it was, that while they were there, the
daies were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrap-
ped him in swaddling clothes, and laid him in a man-
ger, because there was no room for them in the Inn.

8 And there were in the same countrey shepherds
abiding in the field, keeping watch over their flock
by night.

9 And lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them,
and they were sore afraid.

10 And

10 And the angel said unto them, Fear not, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you; Ye shall find the babe wrapped in swadling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to passe, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to passe, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it, wondered at the things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight dayes were accomplished, the circumcising of the childe, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the dayes of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the temple:

the parents brought in the child Jesus, to do after the custome of the law.

Then took he him up in his arms, and blessed and said :

Lord, now lettest thou thy servant depart in accordance to thy word.

For mine eyes have seen thy salvation :

Which thou hast prepared before the face of people :

A light to lighten the Gentiles, and the glory of people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary mother, Behold, this childe is set for the fall and again of many in Israel; and for a signe which shall be spoken against :

(Yea, a sword shall pierce through thy own soul;) & the thoughts of many hearts may be revealed.

And there was one Anna a prophetesse, the daughter of Phanuel, of the tribe of Aser, she was of a great age, and had lived with an husband seven years from her virginity.

And she was a widow of about fourscore and six years: which departed not from the temple, but served God with fastings and prayers night and day:

And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them which looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the childe grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went to Jerusalem, after the custome of the feast.

And when they had fulfilled the dayes, as they returned, the childe Jesus tarried behinde in Jerusalem, and Joseph and his mother knew not of it.

But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned again to Jerusalem, seeking him.

46 And

46 And it came to passe that after three dayes
he was in the temple, sitting in the midst
of the people, both hearing them, & asking them
47 And all that heard him, were astonished
at his understanding and answers.

48 And when they saw him, they were amazed.
His mother said unto him, Son, why hast thou
dealt with us? behold, thy father and I have
sought thee sorrowing.

49 And he said unto them, How is it that ye
sought me? wist ye not that I must be about
my Fathers business?

50 And they understood not the saying which
he spake unto them.

51 And he went down with them, and came
into Nazareth, and was subject unto them: but his
mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature,
and in favour with God and man.

CHAP III.

1 *Johns preaching, & His testimonie of Christ.*

NOW in the fifteenth year of the reigne of
Tiberius Cesar, Pontius Pilate being governor
of Iudea, and Herod being tetrarch of Galilee, & his
brother Philip tetrarch of Iturea, and of the region
Trachonitis, and Lysanias the tetrarch of Abilene.

2 Annas and Caiaphas being the high priests,
the word of God came unto John the son of Zacharias
in the wilderness.

3 And he came into all the countie about Jordan
preaching the baptisme of repentance, for the remission
of sins,

4 As it is written in the book of the words of
Isaias the prophet, saying, The voice of one crying
in the wilderness, Prepare ye the way of the Lord,
making his paths straight.

5 Every valley shall be filled, and every mountain
and hill shall be brought low, & every crooked shall be made
straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came
for to be baptized of him, O generation of vipers, what
wilt thou warn you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance,
and begin not to say within your selves, We have
Abraham to our father: for I say unto you, that God is
able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the
tree.

CHAPTER III.

every tree therefore which bringeth not forth fruit, is hewen down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, What shall we do?

13 And he said unto them, Exact no more then that which is appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all enquired in their hearts of John, whether he were Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water, but one mightier then I cometh, the son of man, of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, & with fire.

17 Whose fan is in his hand, and he will thoroughly purge his floore, & wil gather the wheat into his garner, but the chaff he wil burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to passe, that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Nappi, which was

S. LUTHE

- the son of Esli, which was the son of Nagge,
 26 Which was the son of Maath, which was
 of Mattathias, which was the son of Semei,
 was the son of Joseph, which was the son of Juda,
 27 Which was the son of Joanna, which was the
 of Rhesa, which was the son of Zorobabel, which
 the son of Salathiel, which was the son of Neri,
 28 Which was the son of Melchi, which was the
 of Addi, which was the son of Cosam, which was
 son of Elmodam, which was the son of Er,
 29 Which was the son of Jose, which was the son
 Eliezer, which was the son of Jorian, which was
 son of Matthar, which was the son of Levi,
 30 Which was the son of Simeon, which was the
 son of Juda, which was the son of Joseph, which was
 the son of Jonan, which was the son of Eliakim,
 31 Which was the son of Melca, which was the
 of Menan, which was the son of Mattatha, which was
 the son of Nathan, which was the son of David,
 32 Which was the son of Jesse, which was the son
 Obéd, which was the son of Booz, which was the
 of Salmon, which was the son of Naasson,
 33 Which was the son of Aminadab, which was the
 son of Aram, which was the son of Esrom, which was
 the son of Phares, which was the son of Judah,
 34 Which was the son of Jacob, which was the son
 of Isaac, which was the son of Abraham, which was
 the son of Thara, which was the son of Nachor,
 35 Which was the son of Saruch, which was the son
 of Ragan, which was the son of Phalec, which was
 the son of Heber, which was the son of Sala,
 36 Which was the son of Cainan, which was the son
 of Arphaxad, which was the son of Sem, which was
 the son of Noe, which was the son of Lamech,
 37 Which was the son of Mathusala, which was the
 son of Enoch, which was the son of Jared, which was
 the son of Maleleel, which was the son of Cainan,
 38 Which was the son of Enos, which was the son
 of Seth, which was the son of Adam, which was the
 son of God.

CHAP. II II.

1 Christ's temptation and fasting. 13 He overcometh
 the devil: 14 beginneth to preach.

AND Jesus being full of the holy Ghost returned
 from Jordan, and was led by the spirit into the
 wilderness.

2 Being forty dayes tempted of the devil, and

CHAP. XIV.

And he did eat nothing: and when they were ended: he afterward hungred.

And the devil said unto him, If thou be the Son of God, command this stone, that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behinde me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and as his custome was, he went into the synagogue on the sabbath day, & stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written,

18 The spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poore, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blinde, to set at liberty them that are bruised,

19 To preach the acceptable year of the LORD.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them

that were in the synagogues were fastened on him.
21 And he began to say unto them, This day is
fulfilled in your ears.

22 And all bare him witnesse, and wondred at
gracious words which proceeded out of his mouth.
And they said, Is not this Josephs son?

23 And he said unto them, Ye will surely say unto
me this proverb, Physician, heal thy self: whatsoever
we have heard done in Capernaum, do also here
thy country.

24 And he said, Verily I say unto you, No prophet
accepted in his own country.

25 But I tell you of a truth, many widows were
in Israel in the dayes of Elias, when the heaven
shut up three years and six moneths, when great
famine was throughout all the land:

26 But unto none of them was Elias sent, save unto
Sarepta, a city of Sidon, to a woman y^e was a widow.

27 And many lepers were in Israel in the time
of Elizeus the prophet: and none of them was cleansed
saying Naaman the Syrian.

28 And all they in the synagoge, when they heard
these things, were filled with wrath,

29 And rose up, and thrust him out of the church,
and led him unto the brow of the hill (whereon their church
was built) that they might cast him down headlong.

30 But he passing through the mids of them
went his way:

31 And came down to Capernaum, a city of Galilee,
and taught them on the sabbath-dayes.

32 And they were astonished at his doctrine: for
his word was with power.

33 ¶ And in the synagoge there was a man which
had a spirit of an unclean devil, and cryed out with
loud voice,

34 Saying, Let us alone, what have we to do with
thee, thou Jesus of Nazareth? art thou come to destroy
us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace,
come out of him. And when y^e devil had thrown him
in the mids, he came out of him and hurt him not.

36 And they were all amazed, and spake among
themselves, saying, What a word is this? for with
authority and power he commandeth the unclean
spirits, and they come out.

37 And the fame of him went out into every place
of the country round about.

CHAP. V.

And he arose out of the synagoge and entered into Simons house: and Simons wives mother was taken with a great fever, and they besought him for her. And he stood over her, and rebuked the fever, and it left her. And immediatly she arose and ministered unto them.

¶ Now when the sun was setting, all they that had any sick with diverse diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place, & the people sought him, & came unto him, and stayed him, & he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

Christ teacheth out of the ship. 4 A miraculous draught of fishes.

And it came to passe, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fisher men were gone out of them, and were washing their nets.

3 And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckened unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

5. LXXV

9 For he was astonished, and all that were with him, at the draught of the fishes which they had caught.

10 And so was also James and John the sons of Zebedee, which were partners with Simon. Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to passe, when he was in a certain city, behold a man full of leprosie: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will, be thou clean: and immediatly the leprosie departed from him.

14 And he charged him to tell no man: but go, and shew thy self to y^e priest, and offer for thy cleansing, according as Moses commanded, for a testimony to them.

15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he with-drew himself into the wilderness, and prayed.

17 And it came to passe on a certain day, as he was teaching, that there were Pharisees, and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man, which was taken with a palsie: and they sought means to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of y^e multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of y^e palsie) I say unto thee, Arise, & take up thy couch, and go into thine house.

25 And

CHAPTER V.

And immediately he rose up before them, and went up that whereon he lay, and departed to his house, glorifying God.

26 And they were all amazed, and they glorified him, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publicane named Levi, sitting at the receipt of custom, and he said unto him, Follow me.

28 And he left all, rose up, and followed him!

29 And Levi made him a great feast in his own house: and there was a great company of Publicanes, and of others that sate down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicanes and sinners?

31 And Jesus answering, said unto them, They that are whole need not a Phylician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece which was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAPTER VI.

The disciples pluck the ears of corn on the sabbath day.

And it came to passe on the second sabbath, after the first, that he went through the corn fields, and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do

which is not lawfull to do on the sabbath

And Jesus answering them, said, Have ye not read
much as this, what David did, when himself
was hungred, and they which were with him ;

How he went into the house of God, and did
eat the shew-bread, and gave also to them
which were with him, which is not lawfull to eat, but
the priests alone ?

5 And he said unto them, That the Son of man
Lord also of the sabbath,

6 And it came to passe also on another sabbath,
he entered into the synagogue and taught, and there
was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, watch-
ing that he would heal on the sabbath-day : that they
might finde an accusation against him.

8 But he knew their thoughts, and said to the man
which had the withered hand, Rise up, and stand forth
in the mids. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one
thing, Is it lawfull on the sabbath-dayes to do good,
or to do evil ? to save life, or to destroy it ?

10 And looking round about upon them all, he said
unto the man, Stretch forth thine hand : and he did
so : and his hand was restored whole as the other.

11 And they were filled with madnesse, and con-
spired one with another, w^h they might do to Jesus.

12 And it came to passe in those dayes, that he
went out into a mountain to pray, and continued all
night in prayer to God.

13 ¶ And when it was day, he called unto him his
disciples : and of them he chose twelve, whom also
he named apostles :

14 Simon (whom he also named Peter) and Andrew
his brother, James and John, Philip & Bartholomew,

15 Matthew and Thomas, James the son of Alphai,
and Simon called Zelotes.

16 And Judas the brother of James, and Judas Is-
cariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the
plain, and the companie of his disciples, and a great
multitude of people out of all Judea, and Jerusalem,
and from the sea-coast of Tyre and Sidon, which came
to hear him, and to be healed of their diseases,

18 And they that were vexed with unclean spi-
rits, and they were healed.

19 And the whole multitude sought to touch him,

for

And he lifted up his eyes on his disciples,
and said, Blessed be ye poore: for yours is the king-
dom of God.

Blessed are ye that hunger now: for ye shall be
filled. Blessed are ye that weep now: for ye shall laugh.
Blessed are ye when men shall hate you, and
they shall separate you from their company,
and shall reproach you, and cast out your name as
for the Son of mans sake.

Rejoyce ye in that day, and leap for joy: for
your reward is great in heaven: for in the like
manner did their fathers unto the prophets.

But wo unto you that are rich: for ye have re-
ceived your consolation.

Wo unto you that are full: for ye shall hunger. Wo
unto you that laugh now: for ye shall mourn & weep.

Wo unto you when all men shall speak well of
you: for so did their fathers to the false prophets.

¶ But I say unto you which hear, Love your
enemies, do good to them which hate you.

Blesse them that curse you, and pray for them
which despitefully use you.

¶ And unto him that smiteth thee on the one
cheek, offer also the other: and him that taketh away
thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of
him that taketh away thy goods, ask them not again.
And as ye would that men should do to you, do
also to them likewise.

For if ye love them which love you, what thank
have ye? for sinners also love those that love them.

And if ye do good to them which do good to
you, what thank have ye? for sinners also do even
the same.

And if ye lend to them of whom ye hope to re-
ceive, what thank have ye? for sinners also lend to
others, to receive as much again.

But love ye your enemies, and do good and lend,
hoping for nothing again: and your reward shall be
great, and ye shall be the children of the highest: for
he is kinde unto the unthankfull, and to the evil.

Be ye therefore mercifull, as your Father also
is mercifull.

Judge not, and ye shall not be judged: condemn
not, and ye shall not be condemned: forgive, and ye
shall be forgiven:

38 Give, and it shall be given unto you: measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withall, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into a ditch?

40 The disciple is not above his master: but one that is perfect, shall be as his master.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eyes.

43 For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: of thorns men do not gather figs, nor of a brambly bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart, his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, & heareth my sayings, and doth them, I will shew you to whom he is like.

48 He is like a man which built an house, & digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon his house, & could not shake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of his house was great.

CHAP. VII.

1 The centurions faith: 10 Christ healeth his servants which are absent. 11 Raiseth the widows son.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was his friend, lay sick, and ready to die.

CHAP. VII.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authoritie, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to passe the day after, that he went into a city called Naim; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the citie, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the citie was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier, (and they that bare him stood still) and he said, Young man, arise.

15 And he that was dead, sate up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples

19 And sent them unto Jesus, saying, Art thou that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou that should come, or look we for another?

21 And in that same houre he cured many of infirmities and plagues, and of evil spirits, and many that were blinde he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blinde see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poore the go'spel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the winde?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more then a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet then John the Baptist: but he that is least in the kingdom of God, is greater then he.

29 And all the people that heard him, and the pharisees justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating nor drinking wine, and ye say, He hath a devil.

34 The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a drunkard, a friend of publicanes and sinners.

And one of the Pharisees desired him that he
would eat with him. And he went into the Pharisees
house and sat down to meat.

Behold, a woman in the citie which was a sinner,
when she knew that Jesus sate at meat in the Pharisees
house, brought an alabaſter box of ointment,

And ſtood at his feet behinde him weeping,
began to waſh his feet with tears, and did wipe
with the hairs of her head, and kiſſed his feet,
andointed them with the ointment.

Now when ſ Pharisee which had bidden him, ſaw
he ſpoke within himſelf, ſaying, this man, if he were
a prophet, would have known who, and what manner
of woman this is that toucheth him: for ſhe is a ſinner.
And Jeſus answering, ſaid unto him, Simon, I have
ſomething to ſay to thee. And he ſaith, Maſter, ſay on.
There was a certain creditour, & had two debtors:
one ought five hundred pence, and the other fifty.
And when they had nothing to pay, he frankly
forſaw them both. Tell me therefore, which of them
loved him moſt?

Simon answered and ſaid, I ſuppoſe that he to
whom he forgave moſt. And he ſaid unto him, Thou
art rightly judged.

And he turned to the woman, & ſaid unto Simon,
ſeeſt thou this woman? I entred into thy houſe, & gaveſt
me water for my feet: but ſhe hath waſhed my feet
with tears, and wiped them with ſ hairs of her head.
Thou gaveſt me no kiſſe: but this woman ſince
the time I came in, hath not ceaſed to kiſſe my feet.
My head with oyl thou didſt not anoint: but
this woman hath anointed my feet with ointment.

Wherefore I ſay unto thee, Her ſins, which are
many, are forgiven, for ſhe loved much: but to
whom little is forgiven, the ſame loveth little.

And he ſaid unto her, Thy ſins are forgiven,
and they that ſate at meat with him, began to ſay
unto themſelves, Who is this & forgiveth ſins alſo.
And he ſaid to the woman, Thy faith hath ſaved
thee, go in peace.

CHAP. VIII.

The parable of the ſower, 26 The legion of devils?
And it came to paſſe afterward, that he went
throughout every citie and village preaching,
ſhewing the glad tidings of the kingdom of
God: and the twelve were with him,

And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 A sower went out to sow his seed : and as he sowed, some fell by the wayes side, and it was trodden down, and the fowls of the aire devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, He cryed, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be ?

10 And he said, Unto you it is given to know the mysteries of the kingdome of God : but to others in parables ; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this : The seed is the word of God.

12 Those by the way side, are they that hear : the cometh the devil, and taketh away the word out of their hearts, lest they should beleeve and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy ; and these have no root, which a while beleeve, & in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed : but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest : neither any thing hid, that shall not be known, and come abroad.

CHAPTER VIII.

Take heed therefore how ye hear him: who ever
he saith to him that be given; and who ever shall
take him shall be taken, even so he seemeth to have

19 ¶ Then came to him his mother and his bre-
thren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy
mother and thy brethren stand without, desiring to
see thee.

21 And he answered and said unto them, My mo-
ther and my brethren are these which hear the word
of God, and do it.

22 ¶ Now it came to passe on a certain day, that
he went into a ship with his disciples: and he said
unto them, Let us go over unto the other side of the
lake; and they lanchd forth.

23 But as they sailed, he fell asleep: and there
came down a storm of winde, on the lake, and they
were filled with water, and were in jeopardie.

24 And they came to him, and awoke him, say-
ing, Master, master, we perish. Then he arose, and
rebuked the winde, and the raging of the water: and
they ceased, and there was a calm.

25 And he said unto them, Where is your faith? and
they being afraid, wondred, saying one to ano-
ther, What manner of man is this? for he commandeth
even the windes and water, and they obey him.

26 ¶ And they arrived at the countrey of the Ga-
dalenes, which is over against Galilee.

27 And when he went forth to land, there met him
out of the city, a certain man which had devils long
time, and ware no clothes, neither abode in any house,
but in the tombs.

28 When he saw Jesus, he cried out and fell down
before him, and with a loud voice said, What
willest thou to do with thee, Jesus, thou son of God most
high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to
go out of the man. For oftentimes it had caught
him, and he was kept bound with chains, and in
stocks, and he brake the bands, and was driven of
the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name?
He said, Legion: because many devils were entered
into him.

31 And they besought him that he would not com-
mand them to go out into the deep.

32 And there was there an herd of many swine feed-
ing.

And he suffered
the devils to come out of the man, and
the herd ran violently down
the steep into the lake, and were choked.

Then they that charged them saw what was done,
and went & told it in the city, & in the country.

Then they went out to see what was done,
unto Jesus, and found the man out of whom
the devils were departed, sitting at the feet of
Jesus, clothed and in his right minde: & they were
amazed.

They also which saw it, told them by
what power he that was possessed of the devils, was healed.

Then the whole multitude of the country
the Gadarenes round about, besought him to
depart from them: for they were taken with great
fear.

He went up into the ship, and returned back again
unto the man out of whom the devils were
departed, besought him that he might be with
him: & he sent him away, saying,

Return to thine own house, and shew how
much God hath done unto thee. And he went
away, and published throughout the whole city,
the things Jesus had done unto him.

And it came to passe, that when Jesus was
about to depart thence, the people gladly received
him: for they were all waiting for him.

And behold, there came a man named Jairus,
and he was a ruler of the synagoge, and he
came to Jesus, and besought him that he
would come into his house:

For he had one only daughter, about twelve
years of age, and she lay a dying. (But as he
went, the people thronged him.)

And a woman having an issue of bloud
twelve years, which had spent all her living
upon physicians, neither could be healed of any,

Came behind him, and touched the border of
his garment: and immediately her issue of bloud
stancd.

And Jesus said, Who touched me? When
they that were with him, said, Master, the
multitude throng thee, and presse thee,
thou sayest Who touched me?

And Jesus said, Some body hath touched me:
for I perceive that vertue is gone out of me.

And when the woman saw that she was not hid,
she came trembling, & falling down before him,
she shewed him all that was done unto her.

And he said unto her, Daughter, be of good cheer, thy faith hath made thee whole, go in peace. While he yet spake, there cometh one ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

But when Jesus heard it, he answered him, saying, Not, beleeve only, and she shall be made whole.

And when he came into the house, he suffered them to go in, save Peter, and James, and John, and father and the mother of the maiden.

And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

33 And they laughed him to scorn, knowing she was dead.

34 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

And her spirit came again, and she arose straightway: and he commanded to give her meat.

And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

Christ sendeth out his apostles. 7 Herod is desirous to see Christ. 28 Christs transfiguration.

Then he called his twelve disciples together, and gave them power and authority over all diseases, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

And whatsoever house ye enter into, there abide, thence depart.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

And they departed and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that he said of some, that John was risen from the dead: and of some, that Elias had appeared: and of some, that one of the old prophets was risen again.

And Herod said, John have I beheaded: but who is this of whom they say so much?

of whom I hear such things? And he
to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him: and he received them, and spake to them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, the twelve came and said unto him, Send the multitude away, that they may go into the townes and countrey round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said to them, Give ye them to eat. And they said, We have no more but five loaves & two fishes: except we should go & buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a companie.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, & brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to passe as he was alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them and commanded them to tell no man that thing,

22 saying, The son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or himself, and his

CHAP. IX.

the world, and lose himself, or be cast away?
 For whosoever shall be ashamed of me and
 my words, of him shall the Son of man be ashamed,
 when he shall come in his own glory and in
 the glory of his fathers, and of the holy angels.

But I tell you of a truth, there be some standing
 here, which shall not taste of death, till they see the
 kingdom of God.

And it came to passe about an eight dayes after
 these sayings, he took Peter, and John, and James, and
 went up into a mountain to pray.

And as he prayed, the fashion of his countenance
 was altered, and his raiment was white & glistering.

And behold, there talked with him two men,
 which were Moses and Elias,

Who appeared in glory, and spake of his de-
 parture, which he should accomplish at Jerusalem.

But Peter and they that were with him, were
 overcome with sleep: and when they were awake, they
 saw his glory, and the two men that stood with him.

And it came to passe, as they departed from him, Pe-
 ter said to Jesus, Master, it is good for us to be here:
 let us make three tabernacles, one for thee, & one
 for Moses, and one for Elias: not knowing what he said.

While he thus spake, there came a cloud, and
 overshadowed them, and they feared as they entered
 into the cloud.

And there came a voice out of the clond, say-
 ing, This is my beloved son, hear him.

And when the voice was past, Jesus was found
 alone: and they kept it close, and told no man in those
 dayes any of those things which they had seen.

And it came to passe, y^e on y^e next day, when they
 were come down from y^e hill, much people met him.

And behold, a man of the companie cryed out,
 saying, Master, I beseech thee look upon my son, for
 he is mine only childe.

And lo, a spirit takeeth him, and he suddenly cry-
 eth out, and it teareth him, that he cometh again, and
 railing him, hardly departeth from him.

And I besought thy disciples to cast him out,
 but they could not.

And Jesus answering, said, O faithlesse and per-
 vers generation, how long shall I be with you, and
 suffer you to bring thy son hither.

And as he was yet a coming, the devil threw
 him down, and tare him, and Jesus rebuked the

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unclean spirit, and healed the childe, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into ſ hands of men.

45 But they understood not this saying, and hid from them, that they perceived it not: and feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a childe, and set him by him,

48 And said unto them, Whosoever shall receive this childe in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for that is least among you all, the same shall be greatest.

49 ¶ And John answered and said, Master, we have seen one casting out devils in thy name, and we forbore him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And it came to passe, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went and entred into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James, & John saw this, they said, Lord, wilt thou ſ we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, I know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

57 ¶ And it came to passe, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

CHAPTER 10

Jesus said unto him, Let the dead bury their dead: go thou and preach the kingdom of God.
And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

C H A P. X.

The seventy disciples, 17 admonished to be humble.
After these things the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your wayes: behold, I send you forth as lambs among wolves.

Carry neither purse nor scrip, nor shoes, and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as they set before you.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your wayes out into the streets of the same, and say,

Even the very dust of your city which cleaveth upon us, we do wipe off against you; notwithstanding, ye are sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

Wo unto thee Chorazin, wo unto thee Bethsaida:

For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great ago repented, sitting in sackcloth and ashes.

But ye shall be more tolerable for Tyre and Sidon.

side at the judgement, then for you.

15 And thou Capernaum, which art exalted unto heaven, shalt be thrust down to hell,

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventie returned again with saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce, because your names are written in heaven.

21 ¶ In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life? He said unto him,

26 What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde, and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right, this do and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thorns

CHAP. XI.

which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, and looked on him, & passed by on the other side. But a certain Samaritane, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, & bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to passe, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered & said to her, Martha, Martha, thou art carefull, and troubled about many things:

But one thing is needfull, and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

Christ teacheth to pray, and that instantly. 14 He casteth out a dumb devil.

And it came to passe, that as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray as John also taught his disciples.

And he said to them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so in earth.

Give us day by day our daily bread:

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not

57. LXXV.
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Give us day by day our daily bread:

And forgive us our sins; for we also forgive
 all that are indebted to us. And lead us not

LUKE

temptations, but deliver us from evil.

5 And he said unto them, Which of you shall a friend, and shall go unto him at midnight, say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children with me in bed, I cannot rise and give thee:

8 I say unto you, Though he will not rise and give him, because he is his friend: yet, because of his importunitie, he will rise & give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall finde: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth: & to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is his father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egge, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to passe when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting him, sought of him a signe from heaven.

17 But he knowing their thoughts, said unto them, Every kingdome divided against it self, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdome stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdome of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, he will take away his armour, and will divide his spoils.

and overcome him, he taketh from him
 our wherein he trusted, and divideth his spoils.
 He that is not with me, is against me: and he
 gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man,
 he walketh through dry places, seeking rest and findeth
 none, he saith, I will return unto my house
 whence I came out.

25 And when he cometh, he findeth it swept and
 garnished.

Then goeth he, & taketh to him seven other spirits
 more wicked then himself, & they enter in, and dwell
 there, & the last state of y man is worse then the first.

27 ¶ And it came to passe as he spake these things,
 a certain woman of the company lift up her voice,
 and said unto him, Blessed is the womb that bare thee,
 and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that
 hear the word of God and keep it.

29 ¶ And when the people were gathered thick to-
 gether, he began to say, This is an evil generation,
 they seek a signe, and there shall no signe be given
 unto them, but the signe of Jonas the prophet.

30 For as Jonas was a signe unto the Ninevites, so
 shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the
 judgement with the men of this generation, and con-
 demne them: for she came from the utmost parts of
 the earth to hear the wisdom of Solomon; and
 behold, a greater then Solomon is here.

32 The men of Nineve shall rise up in the judge-
 ment with this generation, and shall condemne
 them: for they repented at the preaching of Jonas; and be-
 hold, a greater then Jonas is here.

33 No man when he hath lighted a candle, putteth
 it in a secret place, neither under a bushell, but
 on a candlestick, y they which come in may see the light.

34 The light of the body is y eye: therefore when thine
 eye is single, thy whole body also is full of light.
 When thine eye is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is
 in thee be not darkness.

36 If thy whole body therefore be full of light, having
 no part dark, the whole shall be full of light, as when
 the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought
 him, saying, Lord, bid my brother come in and dine
 with me.

38 And he said, I would, but I cannot, for I have
 not a brother.

39 And when the Pharisee saw it, he marvelled: for he had not first washed before dinner.

40 And the Lord said to him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

41 Ye fools, did not he that made that which without, make that which is within also?

42 But rather give almes of such things as ye have: and behold, all things are clean unto you.

43 But woe unto you Pharisees: for ye tithe mint and rue, and all manner of herbs, and passe over judgement and the love of God: these ought ye to have done, and not to leave the other undone.

44 Woe unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

45 Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

46 ¶ Then answered one of the lawyers, and said to him, Master, thus saying, thou reproachest us also.

47 And he said, Woe unto you also ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

48 Woe unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

49 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

50 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

51 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

52 From the blood of Abel to the blood of Zacharias, which was shed between the altar and the temple: verily I say unto you, it shall be required of this generation.

53 Woe unto you lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

54 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things.

55 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

To shew how the Pharisee and scribe were in publishing the doctrine,

CHAP. XII.

In the mean time, when these were gathered together in an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.

3 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

4 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.

5 And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

6 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

7 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

8 But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows.

9 Also I say unto you, Whosoever shall confesse me before men, him shall the Son of man also confesse before the angels of God.

10 But he that denieth me before men, shall be denied before the angels of God.

11 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

12 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

13 For the holy Ghost shall teach you in the same hour what ye ought to say.

14 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

15 And he said unto him, Man, who made me a judge, or a divider over you?

16 And he said unto them, Take heed, and beware of covetousnesse: for a mans life consisteth not in the abundance of the things which he possesseth.

17 And he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully.

18 And he thought within himself, saying, I shall be secure, because I have no room where to bestow my fruits.

...and he said, I will cast away
all, and be poor, and there will I be
at ease, and my goods

And I will say to my soul, Soul, thou hast
much laid up for many years, take thine ease,
eat, drink, and be merry.

But God said unto him, Thou fool, this night
thy soul shall be required of thee: then whose
shall those things be which thou hast provided?

So is he that layeth up treasure for himself,
and is not rich towards God.

And he said unto his disciples, Therefore I say
unto you, Take no thought for your life, what ye shall
eat, neither for the body what ye shall put on.

The life is more than meat, and the body is
more than raiment.

Consider the ravens, for they neither sow nor
reap, neither have store house nor barn, and
yet God feedeth them.

How much more are ye better
than the fowls?

And which of you with taking thought can add
unto his stature one cubit?

If ye then be not able to do that thing which
is least, why take ye thought for the rest?

Consider the lilies how they grow, they toil not,
neither do they spin: and yet I say unto you, that Solomon
in all his glory, was not arrayed like one of these.

Will God so clothe the grass, which is to day
green, and to morrow is cast into the oven: how
much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye
shall drink, neither be ye of doubtful minde.

For all these things do the nations of the
world seek after: and your father knoweth that
ye have need of these things.

But rather seek ye the kingdome of God, and
all these things shall be added unto you.

Be not little flock; for it is your Fathers good
will to give you the kingdome.

Therefore sell that ye have, and give almes: provide
yourselves bags which wax not old, a treasure in the
heaven, that faileth not, where no thief approacheth,

neither moth corrupteth.

Where your treasure is, there will your
heart be also.

Let your loins be girded about, and your light
tapers be kindled.

Ye know not the day, nor the hour, when the
Son of man will come.

CHAPTER IV.

37 And ye your selves take unto you the Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

38 Blessed are those servants, whom the Lord when he cometh shall finde watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

39 And if he shall come in the second watch, or come in the third watch, and finde them so, blessed are those servants.

40 And this know, that if the good-man of the house had known what houre the thief would come, he would have watched, and not have suffered his house to be broken through.

41 Be ye therefore ready also: for the Son of man cometh at an houre when ye think not.

42 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

43 And the Lord said, who then is that faithful and wise steward, whom his lord shall make over his household, to give them their portion at due season?

44 Blessed is that servant, whom his lord when he cometh shall finde so doing.

45 Of a truth I say unto you, that he will make him ruler over all that he hath.

46 But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat his servants, and maidens, and to eat and drink, and to be drunken:

47 The lord of that servant will come in a watch, when he looketh not for him, and will cut him in sunder, and will appoint him his portion with the unbelievers.

48 And that servant which knew his lord's coming, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

49 But he that knew not, and did commit his goods unto the merchant, to carry abroad, he is worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

50 ¶ I am come to send fire on the earth, and will I, if it be already kindled?

51 But I have a baptism to be baptized with, and how am I distressed till it be accomplished?

S. LUKE.

51 Suppose ye that I am come to give peace
with? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in
one house divided, three against two, & two against three.

53 The father shall be divided against the son,
the son against the father: the mother against the
daughter, and the daughter against the mother: the
mother in law against her daughter in law, and the
daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see
a cloud rise out of the west, straightway ye say,
There cometh a shewre, and so it is.

55 And when ye see the fourth winde blow, ye
say, There will be heat, and it cometh to passe.

56 Ye hypocrites, ye can discern the face of the
skie, and of the earth: but how is it, that ye do not
discern this time?

57 Yea, and why even of your selves judge ye
not what is right?

58 ¶ When thou goest with thine adversary to the
magistrate, as thou art in the way, give diligence that
thou mayest be delivered from him; lest he hale thee
to the judge, and the judge deliver thee to the officer,
and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till
thou hast payed the very last mite.

CHAP. XIII.

1 Christ preacheth repentance upon the punishment of
the Galileans, and others. 6 The fig-tree cursed.

There were present at that season, some that told
him of the Galileans, whose blood Pilate had
mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye
that these Galileans were sinners above all the Galileans,
because they suffered such things?

3 I tell you, Nay; but except ye repent, ye shall
all likewise perish.

4 Or those eighteen, upon whom the tower in
Silam fell, and slew them, think ye that they were
sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all
likewise perish.

6 ¶ He spake also this parable: A certain man
had a fig-tree planted in his vineyard, and he came
and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard,
Behold, these three years I come seeking fruit on
this fig-tree, and find none: I will cut it down.

CHAPTER XI.

1 And he said unto them, Take ye heed, and looke none : cut it down, why standeth it in the ground ?

2 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

3 And if it bear fruit, well; and if not, then after that thou shalt cut it down.

4 And he was teaching in one of the synagogues on the sabbath.

5 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self.

6 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmities.

7 And he laid his hands on her, and immediately she was made straight, and glorified God.

8 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, &c. said unto the people, There are six dayes in which men ought to work : in them therefore come and be healed, and not on the sabbath-day.

9 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his asse from the stall, and lead him away to watering ?

10 And ought not this woman being a daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond on the sabbath day ?

11 And when he had said these things, all his adversaries were ashamed, and all the people rejoiced at all the glorious things that were done by him.

12 ¶ Then said he, Unto what is the kingdome of God like ? and whereunto shall I resemble it ?

13 It is like a grain of mustard-seed, which a man taketh and cast into his garden, and it grew, and waxed a great tree : and the fowls of the aire lodged in the boughes of it.

14 And again he said, Whereunto shall I liken the kingdome of God ?

15 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

16 And he went through the cities and villages, teaching and journeying towards Jerusalem.

17 Then said one unto him, Lord, are there few that are saved ? And he said unto them,

18 I strive to enter in at a strait gate : for many, I say, will seek to enter in, and shall not be able.

19 When

24 When once the master of the house is risen, and hath shut to the doore, and ye begin to knock, and to knock at the doore, saying, Open unto us, and he shall answer and say, I know you not whence you are:

25 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

26 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdome of God, and ye yourselves thrust out.

27 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdome of God.

28 And behold, there are last which shall be first, and there are first which shall be last.

29 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence, for Herod will kill thee.

30 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

31 Nevertheless I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

32 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

33 Behold your house is left unto you desolate: and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIII.

1 The dropie healed on the sabbath. 15 The parable of the great supper. 25 Who cannot be Christs disciples.

And it came to passe as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

And behold there was a certain man before him, which had the dropie.

And Jesus answering saide unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

And they held their peace. And he took

CHAP. XIV.

And he bled him, and let him go :

And answered them, saying, Which of you shall an asse or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ?

And they could not answer him again to these things.

¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him :

And he that bade thee and him, come and say to thee, Give this man place : and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that eat meat with thee.

For whosoever exalteth himself, shall be abased : and he that humbleth himself, shall be exalted.

¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poore, the maimed, the lame, the blinde :

And thou shalt be blessed ; for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just.

¶ And when one of them that sate at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdome of God.

Then said he unto him, A certain man made a great supper, and bade many :

And sent his servant at supper time to say to them which were bidden, Come, for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord
things. Then the master of the house being angry
with his servant, Go out quickly into the streets
corners of the city, and bring in hither the poor,
the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is done as thou
commanded, and yet there is room.

23 And the Lord said unto the servant, Go out
into the high-ways and hedges, and compell them
to come in, that my house may be filled.

24 For I say unto you, that none of those
which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him,
and he turned, and said unto them,

26 If any man come to me, and hate not his father
and mother, and wife, and children, and brethren,
and sisters, yea and his own life also, he cannot be
my disciple.

27 And whosoever doth not bear his crosse, and
come after me, cannot be my disciple.

28 For which of you intending to build a tower,
first setteth a foundation, and counteth the cost, whether
he have sufficient to finish it?

29 Lest haply after he hath laid the foundation,
and is not able to finish it, all that behold it, begin
to mock him,

30 saying, This man began to build, and was
not able to finish.

31 Or what king going to make war against
another king, sitteth not down first, and consulteth, whether
he be able with ten thousand, to meet him that
cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off,
sendeth an ambassage, & desireth conditions of peace.

33 So likewise whosoever he be of you, that forsaketh
not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his
savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the
dung-hill, but men cast it out. He that hath ears
to hear, let him hear.

CHAP. XV.

*The parable of the lost sheep: & of the piece of silver
of the prodigall son*

¶ Then drew near unto him all the publicanes and
sinners for to hear him.

3 And the Pharisees and Scribes murmured, saying,

CHAP. XV.

...receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, will he finde it?

And when he hath found it, he layeth it on his shoulders, rejoycing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety & nine just persons, which need no repentance.

¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she finde it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

Likewise I say unto you, There is joy in the presence of my angels of God, over one sinner that repenteth.

¶ And he said, A certain man had two sons.

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many daies after, the younger son gathered all together, & took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

And he went & joyned himself to a citizen of that country, and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks, & the swine did eat, and no man gave unto him.

And when he came to himself, he said, How am I hired servants of my fathers have bread enough and to spare, and I perish with hunger!

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran & fell on his neck, & kissed him.

And the son said unto his father, I have sinned

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against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat, and be merry.

24 For this my son was dead, and is alive again; he was lost, & is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music, and dancing.

26 And he called one of the servants, and asked what these things meant:

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

1 *Of the unjust steward. 14 The hypocrisie of the covetous Pharisees reproved.*

AND he said also unto his disciples, There was a certain rich man which had a steward, and the same was accused to him, & he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him.

CHAP. XVI.

And said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fiftie,

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light.

9 And I say unto you, Make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches?

12 And if ye have not been faithfull in that which is another mans, who shall give you that which is your own?

13 No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdome of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to passe, then one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich-man which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain begger named Lazarus, which was laid at his gate full of sores.

And desiring to be fed with the crumbs
from the rich mans table : moreover , the
same and licked his sores.

22 And it came to passe that the begger died
was carried by the angels into Abrahams bosom
the rich man also died and was buried.

23 And in hell he lift up his eyes being in torment
and seeth Abraham afar off, & Lazarus in his bosom.

24 And he cryed, and said, Father Abraham, ha
mercy on me, and send Lazarus that he may dip
tip of his finger in water and cool my tongue, for
I am tormented in this flame.

25 But Abraham said, Son, remember that thou
in thy life time receivdest thy good things, and
likewise Lazarus evil things, but now he is comforted,
and thou art tormented.

26 And besides all this, between us and you there
is a great gulf fixed, so that they which would pass
from hence to you, cannot; neither can they pass
to us, that would come from thence.

27 Then he said, I pray thee therefore father, that
thou wouldest send him to my fathers house:

28 For I have five brethren, that he may testify unto
them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and
the prophets, let them hear them.

30 And he said, Nay, father Abraham: but if one
shall come unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and
the prophets, neither wil they be perswaded, though
one rose from the dead.

CHAP. XVII.

1 To avoide occasions of offence. 2 One to forgive another.
3 The power of faith. 4 The ten lepers.

Then said he unto the disciples, It is impossible
but that offences will come, but wo unto him
through whom they come.

2 It were better for him that a millstone was
hanged about his neck, and he cast into the sea, than
that he should offend one of these little ones.

3 Take heed to your selves: if thy brother trespass
against thee, rebuke him; & if he repent, forgive him.

4 And if he trespass against thee seven times in a
day, and seven times in a day turn again to thee,
saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this Sycharite, Thou shalt be plucked up by the root, and be thou planted in the sea, and it should obey you.

7 But which of you having a servant plowing, or feeding cattell, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready where with I may sup, and gird thy self, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to passe, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices, and said, Jesus Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to passe that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voyce glorified God.

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdome of God should come; he answered them and said, The kingdome of God cometh not with observation.

21 Neither shall they say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 And he said unto the disciples, The dayes will come when ye shall desire to see one of the dayes of the Son of man, and ye shall not see it.

23 And they shall say to you, See here, or see there: go not after them, nor follow them.

24 For as the lightning that lighteth out of the

...part under heaven, shineth to & other part
...shall also the Son of man be in his day.
25 But first must he suffer many things, and be
...of this generation.

26 And as it was in the dayes of Noe; so shall
...also in the dayes of the son of man.

27 They did eat, they drank, they married wives, they
...were given in marriage, untill the day & Noe entred
...into the ark: and & flood came & destroyed them all.

28 Likewise also as it was in the daies of Lot, they
...did eat, they drank, they bought, they sold, they plant-
...ed, they builded:

29 But the same day that Lot went out of Sodom,
...rained fire and brimstone from heaven, and de-
...stroyed them all:

30 Even thus shall it be in the day when the
...Son of man is revealed.

31 In that day, he which shall be upon the hou-
...top, and his stuffe in the house, let him not come
...down to take it away: and he that is in the field, let
...him likewise nor return back.

32 Remember Lots wife.

33 Whosoever shall seek to save his life, shall lose
...it: and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two men
...in one bed; the one shall be taken, & other shall be left,

35 Two women shall be grinding together; the one
...shall be taken, and the other left.

36 Two men shall be in the field; the one shall
...be taken, and the other left.

37 And they answered and said unto him, Where,
...Lord? And he said unto them, Wheresoever the body
...is, thither will the eagles be gathered together.

CHAP. XVIII.

3 The importunate widow. 9 The Pharisee and Publi-
...cane. 15 Children brought to Christ.

And he spake a parable unto them, to this end,
...that men ought alwayes to pray, & not to faint.

1 Saying, There was in a city a judge, which feared
...not God, neither regarded man.

2 And there was a widow in that city, and she
...came unto him, saying, Avenge me of my adversary.

3 And he would not for a while: but afterward he
...said within himself, Though I fear not God, nor re-
...gard man,

4 Yet because this widow troubleth me, I will avenge
...her, lest by her continuall coming she weary me.

And the Lord said, Hear & the hearest indget
And shall not God avenge his own elect, when
day and night unto him, though he be long
in them?

I tell you that he will avenge them speedily.
Nevertheless, when the Son of man cometh, shall he
find faith on the earth?

And he spake this parable unto certain who trusted in
themselves & they were righteous, & despised others.

10 Two men went up into the temple to pray,
the one a Pharisee, and the other a publicane.

11 The Pharisee stood and prayed thus with him-
self, God I thank thee, & I am not as other men are, ex-
cutioners, unjust, adulterers, or even, as this publicane.

12 I fast twice in the week, I give tithes of all
that I possesse.

13 And the publicane standing afar off, would not
lift up so much as his eyes unto heaven, but smote up-
on his breast, saying, God be mercifull to me a sinner.

14 I tell you, this man went down to his house
justified rather than the other: for every one that
exalteth himself, shall be abased; and he that hum-
bleth himself, shall be exalted.

15 And they brought unto him also infants, that he
would touch them: but when his disciples saw it,
they rebuked them.

16 But Jesus called them unto him, and said, Suffer
little children to come unto me, and forbid them not:
for of such is the kingdome of God.

17 Verily I say unto you, Whosoever shall not re-
ceive the kingdome of God as a little child, shall
in no wise enter therein.

18 And a certain ruler asked him, saying, Good
Master, what shall I do to inherit eternall life?

19 And Jesus said unto him, Why callest thou me
good? none is good save one, that is, God.

20 Thou knowest the commandments, Do not com-
mit adultery, Do not kill, Do not steal, Do not bear
false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto
him, Yet lackest thou one thing: sell all that thou
hast, and distribute unto the poore, and thou shalt
have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrow-
full: for he was very rich.

24 And when Jesus saw that he was very sorrow-
full,

How hardly shall they that have
entered into the kingdome of God!

25 For it is easier for a camel to go through
a needles eye, then for a rich man to enter into
the kingdome of God.

26 And they heard it, said, Who then can be saved?

27 And he said, The things which are impossible
with men, are possible with God.

28 Then Peter said, Lo, we have left all, and
followed thee.

29 And he said unto them, Verily I say unto you,
there is no man that hath left house, or parents, or brethren,
or wife, or children, for the kingdome of Gods sake.

30 Who shall not receive manifold more in
the present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said
unto them, Behold, we go up to Jerusalem, and all
things that are written by the prophets concerning
the Son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and
shall be mocked, & spitefully entreated and spitted on.

33 And they shall scourge him, and put him to
death: and the third day he shall rise again.

34 And they understood none of these things: and
this saying was hid from them, neither knew they
the things which were spoken.

35 ¶ And it came to passe, that as he was come nigh
unto Jericho, a certain blinde man sat by the way
side begging.

36 And hearing the multitude passe by, he asked
what it meant.

37 And they told him, that Jesus of Nazareth
passed by.

38 And he cried, saying, Jesus, thou Son of David,
have mercy on me.

39 And they which went before, rebuked him,
that he should hold his peace: but he cried so much
the more, Thou Son of David have mercy on me.

40 And Jesus stood & commanded him to be brought
unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I should do unto
thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight,
for thus hath said the Lord.

43 And immediatly he received his sight, and
followed him, glorifying God: and all the people which
saw it, gave praise unto God.

Jesus a publicane. 11 The last verses of the Gospel of Matthew. Christ rideth into Jerusalem.

1 And Jesus entered and passed through Jericho.

2 And behold, there was a man named Zacheus, which was the chief among the publicanes, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to passe that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacheus, make haste, and come down, for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, that he was gone to be guest with a man which is a sinner.

8 And Zacheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him fourefold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the Son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and saide a parable, because he was nigh to Jerusalem, and because they thought that the kingdome of God should immediatly appear.

12 He said therefore, A certain noble man went into a far countrey to receive for himself a kingdome, and to return.

13 And he called his ten servants, & delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a messenge after him, saying, We will not have this man to rigne over us.

15 And it came to passe, that when he was returned, having received the kingdome, then he commaunded these servants to be called unto him, to whom he had given the money, that he might know how much eery man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant, because thou hast been faithfull in a very little, I will set thee over ten cities.

And the second came, saying, Lord, thy
pound hath gained five pounds.

19 And he said likewise to him, Be thou
over five cities.

20 And another came, saying, Lord, behold
thy pound, which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere
man: thou takest up that thou layedst not down,
and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth
will I judge thee, thou wicked servant: thou knewest
that I was an austere man, taking up that I laid
down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into
the bank, that at my coming I might have required
mine own with usury?

24 And he said unto them that stood by, Take from
him the pound, & give it to him: for he hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which
hath, shall be given; and from him that hath not, even
that he hath shall be taken away from him.

27 But those mine enemies, which would not that
I should reigne over them, bring hither, and slay them
before me.

28 And when he had thus spoken, he went before,
ascending up to Jerusalem.

29 And it came to passe when he was come nigh
to Bethphage and Bethany, at the mount called the
mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you,
in the which at your entring ye shall finde a colt
tied, whereon yet never man sate: loose him, and
bring him hither.

31 And if any man ask you, Why do ye loose him?
thus shall ye say unto him, Because the Lord hath
need of him.

32 And they that were sent, went their way, and
found even as he had said unto them.

33 And as they were loosing the colt, the owner
thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast
their garments upon the colt, & they set Jesus thereon.

36 And as he went, they spread their clothes
in the way.

37 And when he was come nigh, even now at the

CHAP. XI.

At the mount of Olives, y whole multitude of
disciples began to rejoyce and praise God with a
voice, for all the mighty works y they had seen,
saying, Blessed be y king that cometh in the name
of the Lord, peace in heaven, and glory in the highest.
And some of the Pharisees from among the mul-
titude said unto him, Master, rebuke thy disciples.
And he answered and said unto them, I tell you,
if these should hold their peace, the stones
would immediarly cry out.

¶ And when he was come near, he beheld the
temple, and wept over it,

42 Saying, If thou hadst known, even thou, at
least in this thy day, the things which belong unto
peace ! but now they are hid from thine eyes.

43 For the dayes shall come upon thee, that thine
enemies shall cait a trench about thee, and compass
thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and
thy children within thee: and they shall not leave in
thee one stone upon another, because thou knewest
not the time of thy visitation.

45 And he went into the temple, and began to cast
out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the
house of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief
priests and the scribes, and the chief of the people
sought to destroy him,

48 And could not finde what they might do: for all
the people were very attentive to hear him.

CHAP. XX.

Christ avoucheth his authority by a question of John
baptisme. 9 The parable of the vineyard.

¶ And it came to passe, that on one of those dayes,
as he taught the people in the temple, and
taught the gospel, the chief priests and the scribes
came upon him, with the elders,

¶ And spake unto him, saying, Tell us, By what
authority dost thou these things ? for who is he that
giveth thee this authority ?

¶ And he answered and said unto them, I will
ask you one thing, and answer me.

¶ The baptisme of John, was it from heaven,
or of men ?

¶ And they reasoned with themselves, saying, If we
say, From heaven, he will say, Why then be-
lieved we him not ?

And they answered, that they could not tell.

And Jesus said unto them, Neither tell I you by what authority I do these things.

Then began he to speak to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a season.

And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him; and sent him away empty.

And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

And again he sent the third, and they wounded him also, and cast him out.

Then said the Lord of the vineyard, What will I do? I will send my beloved son: it may be, they will respect him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard this, they said, God forbid.

And he beheld them, and said, What is this that is written, The Stone which the builders rejected, the same is become the head of the corner?

Whosoever shall fall upon that Stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same sought to lay hands on him, and they feared him, for they perceived that he had spoken this against them.

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

And they asked him, saying, Master, we know that thou sayest truly, and thou teachest rightly, as these people say, Thou art the Son of David.

And he answered them, and said, I tell you, I know not what ye say.

he perceived their craftynesse, and said unto
them by what way ye me?

Shew me a peny: whose image and superscription
hath it? They answered and said, Cæsars.

And he said unto them, Render therefore unto
the things which be Cæsars, and unto God the
things which be Gods.

But they would not take hold of his words:
for they said, This saith he, that we should
give unto the people, and they marvelled at his answer,
for they knew his peace.

Then came to him certain of the Sadducees
(which deny that there is any resurrection) and they
said unto him,

Saying, Master, Moses wrote unto us, If any
man die, having a wife, and he die without
children, that his brother should take his wife, and
they should be one flesh.

There were therefore seven brethren, and the first
took a wife, and died without children.

And the second took her to wife, and he died
without issue.

And the third took her, and in like manner the
seven also, And they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection, whose wife of them
seven had she to wife?

And Jesus answering said unto them, The children
of this world marry, and are given in marriage:

But they which shall be accounted worthy to
partake of that world, and the resurrection from
the dead, neither marry, nor are given in marriage.

Neither can they die any more: for they are
equal unto the angels, and are the children of God.

For the children of the resurrection.

Now that the dead are raised, even Moses
testified, when he called the Lord the God of
Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the
living: for all live unto him.

Then certain of the Scribes answering said,
Thou hast well said.

And after that they durst not ask him any more
questions.

And he said unto them, How say they that
Christ is the Son of David?

For David himself saith, The Lord said unto
my Lord, Sit thou at my right hand, till I
make thine enemies thy footstool.

43 And David himself saith in the booke of Psalms.
The Lord said unto my Lord, Sit thou on my right hand:
44 Till I make thine enemies thy footstool.
45 David therefore calleth him Lord, how shall heu his son?

46 ¶ Then in the audience of all the people said unto his disciples,

47 Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

48 Which deuoure widows houses, & for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

1 The poor widow is commended. 5 The destruction of the temple and city is foretold.

ANd he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting thither two mites.

3 And he said, Of a truth I say unto you, that this poore widow hath cast in more then they all.

4 For all these haue of their abundance cast in into the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 As for these things which ye behold, the day will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what signe will there be when these things shall come to passe?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ, and will drawe many away: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdome against kingdome:

11 And great earthquakes shall be in diuers places, and famines, and pestilences, and fearfull sights, and great signes shall there be from heauen.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before

CHAP. XXI.

1 kings and rulers for my names sake,
 and it shall turn to you for a testimony,
 settle it therefore in your hearts, not to meditate
 what ye shall answer.

2 For I will give you a mouth and wisdom,
 which all your adversaries shall not be able to gain-
 say, nor resist.

3 And ye shall be betrayed both by parents, and
 brethren, and kinsfolks, and friends, and some of you
 will they cause to be put to death.

4 And ye shall be hated of all men for my names
 sake.

5 But there shall not an hair of your head perish.

6 In your patience possesse ye your souls.

7 And when ye shall see Jerusalem compassed with
 armies, then know that the desolation thereof is nigh.

8 Then let them which are in Judea, flee to the
 mountains, and let them which are in the midst of it,
 depart out, and let not them that are in the coun-
 treys, enter thereinto.

9 For these be the dayes of vengeance, that all
 things which are written may be fulfilled.

10 But wo unto them that are with childe, and to
 them that give suck in those daies; for there shall be
 great distresse in the land, and wrath upon this people.

11 And they shall fall by the edge of the sword,
 and shall be led away captive into all nations, and
 Jerusalem shall be troden down of the Gentiles, until
 the times of the Gentiles be fulfilled.

12 ¶ And there shall be signes in the sun, and in the
 moon, and in the stars, and upon the earth distresse of
 nations, with perplexitie, & sea & the waves roaring.

13 Mens hearts failing them for fear, and for look-
 ing after those things which are coming on the
 earth; for the powers of heaven shall be shaken.

14 And then shall they see the Son of man coming
 in a cloud with power and great glory.

15 And when these things begin to come to passe,
 then look up, and lift up your heads, for your re-
 demption draweth nigh.

16 And he spake to them a parable, Behold the fig-
 tree, and all the trees,

17 When they now shoot forth, ye see and know of
 your own selves, that summer is now nigh at hand.

18 So likewise ye, when ye see these things come to
 passe, know ye, that the kingdome of God is nigh at hand.

19 Verily I say unto you, This generation
 shall

shall not passe away, till all be fulfilled.

33 Heaven and earth shall passe away: but my words shall not passe away.

34 ¶ And take heed to your selves, lest at any time your hearts be overcharged with surfering and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray alwayes, & ye may be accounted worthy to escape all these things that shall come to passe, & to stand before the Son of man.

37 And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXI.

3 Satan enuyeth into Judas. 7 The pasciover prepared.

NOW the feast of unleavened bread drew nigh, which is called the pasciover.

2 And the chief priests and Scribes sought how they might kill him; for they feared the people.

3 ¶ Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests & captains, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunitie to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the pasciover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the pasciover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

11 And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest chamber, where I shall eat the pasciover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went and found as he had said.

- 14 And when the houre was come, he sat down, and the twelve apostles with him.
- 15 And he said unto them, With desire I have desired to eat this passeover with you before I suffer.
- 16 For I say unto you, I wil not any more eat thereof, untill it be fulfilled in the kingdome of God.
- 17 And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.
- 18 For I say unto you, I will not drink of the fruit of the vine, untill the kingdome of God shall come.
- 19 ¶ And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you, this do in remembrance of me.
- 20 Likewise also the cup after supper, saying, This cup is my new testament in my blood, which is shed for you.
- 21 ¶ But behold, the hand of him that betrayeth me, is with me on the table.
- 22 And truly the Son of man goeth as it was determined, but woe to that man by whom he is betrayed.
- 23 And they began to enquire among themselves, which of them it was that should do this thing.
- 24 ¶ And there was also a strife among them, which of them should be accounted the greatest.
- 25 And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors.
- 26 But ye shall not be so; but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve.
- 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- 28 Ye are they which have continued with me in my temptations.
- 29 And I appoint unto you a kingdome, as my Father hath appointed unto me:
- 30 That ye may eat and drink at my table in my kingdome, and sit on thrones, judging the twelve tribes of Israel.
- 31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, y he may sit you as wheat.
- 32 But I have prayed for thee, that thy faith fail not, and when y art converted, strengthen thy brethren.
- 33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.
- 34 And he said, I tell thee Peter, the cock shall not

34 And this day before thou shalt thrice deny
me, and thou shalt weep me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, & buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a multitude, and he that was called Judas one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what should follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests and captains of the temple, and the elders which were come against him, Be ye come out against a thief, with swords, and staves?

When I was daily with you in the temple, ye laid forth no hands against me: but this is your power, and the power of darknesse.

¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

¶ And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

¶ But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

¶ And he denied him, saying, Woman, I know him not.

¶ And after a little while another saw him, & said, Thou art also of them. And Peter said, Man, I am not.

¶ And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

¶ And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

¶ And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

¶ And Peter went out, and wept bitterly.

¶ And the men that held Jesus, mocked him, and smote him.

¶ And when they had blinde-folded him, they smote him on the face, and asked him, saying, Prophesie, who is it that smote thee?

¶ And many other things blasphemously spake they against him.

¶ And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their counsel,

¶ Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

¶ And if I also ask you, you will not answer me nor let me go.

¶ Hereafter shall the Son of man sit on the right hand of the power of God.

¶ Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

¶ And they said, What need we any further proof? for we our selves have heard of his own mouth.

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CHAP. XXIII.

*Jesus is accused before Pilate. 7 Sent to Herod.
11 Sent back again, 18 Delivered to be crucified.*

AND the whole multitude of them arose, and brought him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Iury, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceedingly glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief priests and Scribes stood and vehemently accused him.

11 And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in the man touching those things whereof ye accuse him.

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him; and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with him.

CHAP. XXII.

17 This man, and release unto us Barabbas:
 (Who for a certain sedition made in the city,
 and for murder was cast in prison)

18 So Pilate therefore willing to release Jesus, spake
 again to them.

19 But they cried, saying, Crucifie him, crucifie him.
 And he said unto them the third time, Why, what
 wilt thou have he done? I have found no cause of death in
 him, I will therefore chastise him, and let him go.

20 And they were instant with loud voices, re-
 quiring that he might be crucified: and the voices of
 them, and of the chief priests prevailed.

21 And Pilate gave sentence that it should be
 as they required.

22 And he released unto them, him that for sedition
 and murder was cast into prison, whom they had de-
 sired; but he delivered Jesus to their will.

23 And as they led him away, they laid hold upon
 one Simon a Cyrenian, coming out of the countrey,
 and on him they laid the crosse, that he might bear it
 after Jesus.

24 ¶ And there followed him a great company of
 people, and of women, which also bewailed and
 lamented him.

25 But Jesus turning unto them, said, Daughters
 of Jerusalem, weep not for me, but weep for your
 selves, and for your children.

26 For behold, the dayes are coming, in the which
 they shall say, Blessed are the barren, and the wombs
 that never bare, and the paps which never gave suck.

27 Then shall they begin to say to the mountains,
 Fall on us, and to the hills, Cover us.

28 For if they do these things in a greentree, what
 shall be done in the drie?

29 And there were also two other malefactours led
 with him to be put to death.

30 And when they were come to the place which is
 called Calvary, there they crucified him, & the male-
 factours, one on the right hand, & the other on the left.

31 ¶ Then said Jesus, Father, forgive them, for
 they know not what they do. And they parted his rai-
 ment, and cast lots.

32 And the people stood beholding, and the rulers
 also with them derided him, saying, He saved others,
 let him save himself, if he be Christ & chosen of God.

33 And the souldiers also mocked him, coming to
 him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, say unto thy self.

38 And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactours, which hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

41 And we indeed justly, for we receive \S due reward of our deeds, but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember when thou comest into thy kingdome.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth houre, and there was a darknesse over all the earth untill the ninth houre.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdome of God).

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And

And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

CHAP. XXIV.

1 The first resurrection declared to the women. 9 They shew it to others. 13 Christ himself appeareth.

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices, which they had prepared: and shewed them unto others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the body of the Lord Jesus.

4 And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they beleevied them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondring in himself at that which was come to passe.

13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had hapned.

15 And it came to passe, that while they communed together, and reasoned, Jesus himself drew neer, and went with them.

16 But their eyes were holden, that they should not know him.

S. LUKE.

17 And he said unto them, What manner communications are these that ye have one to another, ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?

19 And he said unto them, What things? And he said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, & certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to beleeve all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us for it is towards evening, and the day is far spent, and he went in to tarry with them.

30 And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same houre, and returned

CHAP. XXIV.

36 And found the eleven gathered together, and them that were with them,
37 saying, The Lord is risen indeed, and hath appeared to Simon.

38 And they told what things were done in the way, how he was known of them in breaking of bread.

39 And as they thus spake, Jesus himself stood in the midst of them, & saith unto them, Peace be unto you.

40 But they were terrified and affrighted, and supposed that they had seen a spirit.

41 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

42 Behold my hands and my feet, that it is I my self, handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

43 And when he had thus spoken, he shewed them his hands and his feet.

44 And while they yet beleaved not for joy, and wondered, he said unto them, Have ye here any meat?

45 And they gave him a piece of a broiled fish, and of an honey-combe.

46 And he took it, and did eat before them.

47 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalmes concerning me.

48 Then opened he their understanding, that they might understand the scriptures,

49 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

50 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

51 And ye are witnesses of these things.

52 ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, untill ye be endued with power from on high.

53 ¶ And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

54 And it came to passe, while he blessed them, he was parted from them, and carried up into heaven.

55 And they worshipped him, and returned to Jerusalem, with great joy:

56 And were continually in the temple, praising and blessing God. Amen.

THE GOSPE

According to S. JOHN.

CHAP. I.

1 Christ's divinity, humanity, and office. 15 John's testimony of him 39 The calling of Andrew, Peter

IN the beginning was \S Word, & the Word was with God, and the Word was God.
2 The same was in the beginning with God.

3 All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darknesse, and the darknesse comprehended it not.

6 \S There was a man sent from God, whose name was John.

7 The same came for a witnesse, to bear witnesse of the light, that all men through him might beleeve.

8 He was not that light, but was sent to bear witnesse of that light.

9 That was the true light which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, & his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that beleeve on his Name:

13 Which were born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 \S John bare witnesse of him, and cryed, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

16 And of his fulnesse have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Iesus Christ.

18 No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him.

And this is the record of John, when the Jews
and Levites from Jerusalem to ask him,
Art thou?

And he confessed, and denied not: but confessed
I am not the Christ.

And they asked him, What then? Art thou El-

And he saith, I am not. Art thou that prophet?
He answered, No.

Then said they unto him, Who art thou, that
may give an answer to them that sent us? What
sayest thou of thy self?

He said, I am the voice of one crying in the
desert, Make straight the way of the Lord, as
the prophet Esaias:

And they which were sent, were of the Pharisees.

And they asked him, and said unto him, Why
sayest thou then, if thou be not that Christ, nor El-

John answered them, saying, I baptize with wa-
ter: but there standeth one among you, whom ye
know not.

He it is who coming after me, is preferred before
me: whose shoes I am not worthy to unloose.

These things were done in Bethabara beyond
Jordan, where John was baptizing.

The next day John seeth Jesus coming unto
him, and saith, Behold the Lamb of God, which taketh
away the sin of the world:

For he is of whom I said, After me cometh a man,
who is preferred before me: for he was before me.

And I knew him not: but that he should be
manifest to Israel, therefore am I come baptiz-
ing with water.

And John bare record, saying, I saw the Spirit
descending from heaven, like a dove, and it abode
upon him.

And I knew him not: but he that sent me to ba-
ptize with water, the same said unto me, Upon whom
thou shalt see the Spirit descending, & remaining on
him: the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record, that this is the Son
of God.

Again the next day after, John stood, and two
disciples:

And looking upon Jesus as he walked, he said,
Behold the Lamb of God.

And the two disciples heard him speak, and they
followed Jesus.

3. JOHN.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona. Thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Jesus would go into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathaneel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathaneel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathaneel coming to him, & saith unto him, Behold an Israelite indeed, in whom is no guile.

48 Nathaneel saith unto him, Whence knowest thou me? Jesus answered, and said unto him, before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathaneel answered, and saith unto him, Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily verily I say unto you, Hereafter you shall see heaven open, and the Son of Man ascending & descending, upon the Son of Man.

CHAP. II.

1 Christ turneth water into wine. 12 Departeth into Capernaum, and to Jerusalem. 14 Purgeth the temple.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

- And when they wanted wine, the mother of
Jesus saith unto him, They have no wine.
Jesus saith unto her, Woman, what have I to do
thee? mine hour is not yet come.
His mother saith unto the servants, Whatsoever
he saith unto you, do it.
And there were set there fix water-pots of stone,
in the manner of the purifying of the Jews, con-
taining two or three firkins a piece.
Jesus saith unto them, Fill the water-pots with
water. And they filled them up to the brim.
And he saith unto them, Draw out now, and bear
unto the governour of the feast. And they bare it.
When the ruler of the feast had tasted the water
that was made wine, and knew not whence it was,
but the servants which drew the water knew, the
governour of the feast called the bridegroom,
And saith unto him, Every man at the beginning
set forth good wine, and when men have well
drunk, then that which is worse: but thou hast kept
the good wine untill now.
This beginning of miracles did Jesus in Cana of
Galilee, and manifested forth his glory, and his disci-
ples beleaved on him.
¶ After this he went down to Capernaum, he,
his mother, and his brethren, and his disciples,
and they continued there not many dayes.
¶ And the Jews passeover was at hand, and Je-
sus went up to Jerusalem;
And found in the temple those that sold oxen,
and sheep, & doves, & the changers of money sitting.
And when he had made a scourge of small cords,
he drove them all out of the temple, and the sheep,
and the oxen, and poured out the changers money, and
overthrew the tables:
And said unto them that sold doves, Take these
things hence, make not my Fathers house an house of
merchandise.
And his disciples remembered that it was writ-
ten, The zeal of thine house hath eaten me up.
¶ Then answered the Jews, and said unto him,
What signe shewest thou unto us, seeing that thou
dest these things?
Jesus answered, and said unto them, Destroy
this temple, and in three dayes I will raise it up.
Then said the Jews, Forty & six yeers was this
temple in building, and wilt thou rear it up in three
dayes?

...that he should as the serpent his body
...the serpent he was like: from the
...also remembered that he had said this unto
...believed the Scripture, and the words
...he had said.

Now when he was in Jerusalem at the
...in the feast day, many believed in his
...they saw the miracles which he did.
...But Jesus did not commit himself unto
...because he knew all men,
...and needed not that any should testify of
...he knew what was in man :

CHAP. III.
*Of teacheth Nicodemus the necessity of regeneration
24 Of faith in Christ.*

Here was a man of the Pharisees, named
...a ruler of the Jews :

The same came to Jesus by night, and said
...Rabbi, we know that thou art a teacher
...God : for no man can do these miracles
...except God be with him.

He answered and said unto him, Verily verily
...unto thee, Except a man be born again, he can
...not see the kingdom of God.

Nicodemus saith unto him, How can a man
...when he is old? can he enter the second
...his mothers wombe, and be born?

Jesus answered, Verily, verily I say unto thee,
...I must be born of water and of the Spirit,
...to enter into the kingdom of God.

That which is born of the flesh, is flesh; and
...that which is born of the Spirit, is spirit.

How canst thou say these things? Ye must
...be born again.

The winde bloweth where it listeth, and thou
...hearest the sound thereof, but canst not tell what
...bloweth and whither it goeth: So is every one
...that is born of the Spirit.

Nicodemus answered, and said unto him, How
...can these things be?

Jesus answered, and said unto him, Art thou
...a Jew, and knowest not these things?

Jesus saith unto thee, We speak
...of things that we have seen, and
...thou dost not see with thine eyes.

How canst thou say these things? and ye believe
...that I tell you of heavenly things?

which is in heaven.

And as Moses said of the rock,

17. I even loquunt the son of man.

18. That whosoever beleeveth in him,

19. shall not have eternall life.

20. For God so loved the world, that he

21. begotten Son: that whosoever belee

22. should not perish, but have everlasting life.

23. For God sent not his Son into the

24. world, to be condemned, but that the world

25. might be saved.

26. ¶ He that beleeveeth on him, is not condemned:

27. he that beleeveeth not, is condemned already,

28. because he hath not beleeveth in the name of the

29. begotten Son of God.

30. And this is the condemnation, that light

31. is come into the world, and men loved darkness

32. rather than light, because their deeds were evil.

33. For every one that doth evil, hateth the

34. light, lest his deeds should be revealed.

35. But he that doth truth, cometh to the

36. light, that his deeds may be made manifest, that

37. they be wrought in God.

38. ¶ After these things came Jesus

39. into the land of Iudea, and there

40. he taught them, and baptized.

41. ¶ And John also was baptizing in

42. Salim, because there was much water

43. there: and they came, and were baptized.

44. For John was not yet in prison.

45. ¶ Then there arose a question

46. among the disciples and the Jews, about

47. John, whether he was with God, or not.

48. And they came unto John, and

49. said unto him, he that was with thee, and

50. bore witness, becometh a witness against thee,

51. because thou comest to him.

52. John answered and said, I am

53. a voice, except as he given him, I am

54. not: I have said, I am a voice, and

55. have said, I am a voice, and have said,

56. I am a voice, and have said, I am a

57. voice, and have said, I am a voice,

58. and have said, I am a voice, and

59. have said, I am a voice, and have

60. said, I am a voice, and have said,

61. I am a voice, and have said, I am

62. a voice, and have said, I am a

63. voice, and have said, I am a

64. voice, and have said, I am a

65. voice, and have said, I am a

66. voice, and have said, I am a

that cometh from above, is above all:
the earth is earthly, and speaketh of the
earth: but he that cometh from heaven is above all.

And what he hath seen and heard, that he
telleth: and no man receiveth his testimony.

He that hath received his testimony, hath
his seal, that God is true.

For he whom God hath sent speaketh
the words of God: for God giveth not
his spirit by measure unto him.

The Father loveth the Son, and hath
given all things into his hand.

He that believeth on the Son, hath
everlasting life: and he that believeth
not the Son, shall not have life: but
the wrath of God abideth on him.

CHAP. II II.

*Christ talketh with the woman of Samaria, and
revealeth himself unto her.*

When therefore the Lord knew how the
Pharisees had heard that Jesus made and
baptized more disciples than John,

(Though Jesus himself baptized not, but his
disciples)

He left Judæa and departed again into
Galilee.

And he must needs go through samaria.
Then cometh he to a city of samaria, which
is called Sychar, near to the parcell of
ground that was given to his son Joseph.

Now Jacobs well was there, Jesus therefore
being wearied with his journey, sat thus on the well:
it was about the sixth houre.

There cometh a woman of samaria to
draw water: Jesus saith unto her, Give me to drink.

For his disciples were gone away unto the
city to buy meat.

Then saith the woman of samaria unto him,
How is it that thou being a Jew, askest
drink of me, which am a woman of samaria?
for the Jews have no dealings with the
Samaritanes.

Jesus answered and said unto her, If thou
knewest the gift of God, and who it is that
saith to thee, Give me to drink; thou
wouldest have asked of him, and he
would have given thee living water.

The woman saith unto him, Sir, thou
hast nothing to draw with, and the well is
deep: how then hast thou that living water?

Jesus answered and said unto her, My
well is deeper than our fathers Jacob, who
drew the well and drank thereof himself, and
his cattle? 13

12 His answered and said unto her, Whosoever
drinketh of this water shall thirst again.

13 But whosoever drinketh of the water that
I give him, shall never thirst: but the water
that I give him, shall be in him a well of water
springing up into everlasting life.

14 The woman saith unto him, Sir, give me this
water, that I thirst not, neither come hither to draw.

15 Jesus saith unto her, Go, call thy husband,
and come hither.

16 The woman answered and said, I have no
husband. Jesus said unto her, Thou hast well said, I have
no husband:

17 For thou hast had five husbands, and he whom
thou now hast is not thy husband: in this saidst thou truly.

18 The woman saith unto him, Sir, I perceive
that thou art a prophet.

19 Our Fathers worshipped in this mountain,
and ye say, that in Jerusalem is the place where men
ought to worship.

20 Jesus saith unto her, Woman, beleeve me, the
houre cometh when ye shall neither in this mountain,
nor yet at Jerusalem worship the Father.

21 Ye worship ye know not what: we know what
we worship: for salvation is of the Jews.

22 But the houre cometh, and now is, when the true
worshippers shall worship the Father in spirit and in
truth: for the Father seeketh such to worship him.

23 God is a Spirit, and they that worship him, must
worship him in spirit and in truth.

24 The woman saith unto him, I know that Messias
cometh, which is called Christ: when he is come, he
will tell us all things.

25 Jesus saith unto her, I that speak unto thee, am he.

26 And upon this came his disciples, and en-
quired, that he talked with the woman, yet no man
had. What seekest thou? or, Why talkest thou with her?

27 The woman then left her water pot, and went
her way into the city, and saith to the men,

28 Come, see a man which told me all things that
I did: is not this the Christ?

29 Then they went out of the city, & came to him.
30 In the mean while his disciples urged him,
saying, Master, eat.

31 But he said unto them, I have meat to eat, that
ye know not of.

32 Therefore said the disciples one to another,
Is not this Jesus the brother of Joseph?

24 Jesus saith unto them, My meat is to
do the will of him that sent me, and to finish his
work. Say ye not, There are yet foure moneths
more cometh harvest? Behold, I say unto you, I
say unto you, Lift up your eyes, and look on the fields: for they are
ready to harvest.

25 And he that reapeth receiveth wages, and gathereth
fruit unto life eternall: that both he that soweth
and he that reapeth, may rejoyce together.

26 And herem is that saying true, One soweth,
and another reapeth.

27 I sent you to reap that whereon ye bestowed
no labour: other men laboured, and ye are entered
into their labours.

28 ¶ And many of the Samaritanes of that
city beleaved on him, for the saying of the woman
which testified, He told me all that ever I did.

29 So when the Samaritanes were come unto him,
they besought him that he would tarry with them:
and he abode there two daies.

30 And many mo beleaved, because of his own
witness.

31 And said unto the woman, now we beleave
because of thy saying, for we have heard him our
selves, and know that this is indeed the Christ,
the Saviour of the world.

32 ¶ Now after two dayes, he departed thence,
and went into Galilee:

33 For Jesus himself testified, that a prophet
hath no honour in his own countrey.

34 ¶ Then when he was come into Galilee, the Galileans
received him, having seen all the things which he
did at Jerusalem at the feast: for they also went unto
the feast. So Jesus came again into Cana of Galilee, where
he made the water wine. And there was a certain
noble man, whose son was sick at Capernaum.

35 ¶ When he heard that Jesus was come out of
Judaea into Galilee, he went unto him, and besought
him that he would come down, and heal his son:
for he was at the point of death.

36 Then said Jesus unto him, Except ye see
signes and wonders, ye will not beleve.

37 ¶ The noble man saith unto him, Sir, come down,
before my childe die.

38 ¶ Jesus saith unto him, Go thy way, thy son
liveth. And the man beleaved the word that Jesus
said unto him, and he went his way.

39 ¶ And as he was going down, his son
lied.

and told him saying, The Jews seek to kill thee, because thou hast said that thou art the Son of God. He answered them, saying, I have said unto you, that I am the Son of God, and ye have not believed, and have not kept my sayings: now I say unto you, that if ye will, ye shall believe that I am the Son of God. For I have said unto you, that I am the Son of God, and ye have not believed, and have not kept my sayings: now I say unto you, that if ye will, ye shall believe that I am the Son of God. For I have said unto you, that I am the Son of God, and ye have not believed, and have not kept my sayings: now I say unto you, that if ye will, ye shall believe that I am the Son of God.

So the father knew that it was at the same time, in the which Jesus said unto him, The Son of Man, and himself beleaved, and his whole household. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Jesus on the sabbath-day cureth him that was lame eight and thirty years. 10 The Jews envied and persecuted him for it.

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market, which is called in the Hebrew tongue, Bethesda, having five porches.

There lay a great multitude of impotent folk, of lame, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then stepped in, when the water was troubled, was made whole of whatsoever disease he had.

And a certain man was there which had an infirmity thisty and eight years.

When Jesus saw him lye, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.

Jesus saith to him, Rise, take up thy bed, & walk.

And immediatly the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath-day, it is not lawfull for thee to carry thy bed.

He answered them, he that made me whole, that man said unto me, Take up thy bed and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude therefore being in that place.

17 And when he had said this, he went into the temple
and said, Behold, thou art made whole: but
lest a worse thing come unto thee.

18 The man departed, and told the Jews that it was
Jesus which had made him whole.

19 And therefore did the Jews persecute Jesus, and
sought to slay him, because he had done these things
which they sawed day.

20 But Jesus answered them, My Father worketh
hitherto, and I work.

21 Therefore the Jews sought the more to kill him,
because he not only had broken the sabbath, but said
also, that God was his Father, making himself equal
with God.

22 Then answered Jesus and said unto them, Verily,
verily I say unto you, The Son can do nothing of him-
self, but what he seeth the Father do: for what things
soever he doth, these also doth the Son likewise.

23 For the Father loveth the Son, and sheweth him
all things which himself doth: and he will shew him
greater works than these, that ye may marvell.

24 For as the Father raiseth up the dead, and quick-
neth them; even so the Son quickneth whom he will.

25 For the Father judgeth no man: but hath com-
mitted all judgement unto the Son:

26 That all men should honour the Son, even as they
honour the Father. He that honoureth not the Son,
honoureth not the Father which hath sent him.

27 Verily, verily I say unto you, He that heareth
my word, and believeth on him that sent me, hath
everlasting life, and shall not come into condemna-
tion; but is passed from death unto life.

28 Verily, verily I say unto you, The hour is com-
ing, and now is, when the dead shall hear the voice
of the Son of God, and they that hear shall live.

29 For as the Father hath life in himself; so hath
he given to the Son to have life in himself.

30 And hath given him authority to execute judge-
ment also; because he is the Son of man.

31 Marvel not at this: for the hour is coming, in
the which all that are in the graves shall hear his voice.

32 And shall come forth, they that have done good,
unto the resurrection of life; and they that have done
evil, unto the resurrection of damnation.

33 I can of mine own self do nothing: as I hear
judgment; and my judgment is just, because I seek
not mine own will, but the will of the Father which
hath sent me.

there is another that beareth witness
that the witness whom he witnesseth of me is true.
Ye sent unto John, and he bare witness unto
truth.

24 But I receive not testimony from man: but
these things I say, that ye might be saved.

25 He was a burning and a shining light; and
ye were willing for a season to rejoyce in his light.

26 But I have greater witness than that of John:
for the works which the Father hath given me to
do, the same works that I do, bear witness of
me, that the Father hath sent me.

27 And the Father himself which hath sent me,
is my born witness of me. Ye have neither heard his
voice at any time, nor seen his shape.

28 And ye have not his word abiding in you:
whom he hath sent, him ye beleeve not.

29 Search the Scriptures; for in them ye think
ye have eternall life, and they are they which
witness of me.

30 And ye will not come to me, that ye might have
life.

31 I receive not honour from men.

32 But I know you, that ye have not the love
of God in you.

33 I am come in my Fathers name, and ye receive
me not: if another shall come in his own name,
ye will receive.

34 How can ye beleeve which receive honour
of another, and seek not the honour that cometh
of God only?

35 Do not think that I will accuse you to the
Father: there is one that accuseth you, even Moses,
in whom ye trust.

36 For had ye beleeved Moses, ye would have
beleeved me: for he wrote of me.

37 But if ye beleeve not his writings, how
can ye beleeve my words?

CHAP. V

1 Christ feederh five thousand with five loaves
and two fishes: 12 declareth himself to be the bread of life.

After these things Jesus went over the sea
of Galilee, which is the sea of Tiberias.

And a great multitude followed him, because
they saw his miracles which he did on them that were
diseased.

And Jesus went up into a mountain, and
there with his disciples.

And he answered a multitude of the Jews, saying, Jesus then lift up his eyes, and saw his company come unto him, he saith unto them, Shall we buy bread that these may eat? And this he said to prove him: for he knew what he would do.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peters brother, saith unto him,

There is a lad here, which hath five barley loaves, and two small fishes: but we are they among so many. And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that we lose nothing be left.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea,

and entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

And the sea rose by reason of a great wind, and blew.

So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

But he saith unto them, It is I, be not afraid. Then they willingly received him into the ship.

Immediately the ship was at the land whither they went.

The day following, when the people stood on the other side of the sea, say they that there was one

Howbeit there came other boats from Tiberias, high unto the place where they did eat, but that the Lord had given thanks.)

12 When the people therefore saw that Jesus was there neither his disciples, they also took boats, and came to Capernaum seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

13 Jesus answered them & said, Verily verily I say unto you, Ye seek me, not because ye saw γ miracles, but because ye did eat of the loaves, and were filled.

14 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

15 Then said they unto him, What shall we do, that we might work the works of God?

16 Jesus answered and said unto them, This is the work of God, γ ye beleeve on him who he hath sent.

17 They said therefore unto him, What signe shewest thou then, that we may see, and beleeve thee? what doest thou work?

18 Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.

19 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not γ bread from heaven, but my Father giveth you the true bread from heaven.

20 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

21 Then said they unto him, Lord, evermore give us this bread.

22 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger, and he that beleeueth on me, shall never thirst.

23 But I said unto you, that ye also have seen me, and beleeve not.

24 All that the Father giveth me, shall come to me: and him γ cometh to me, I will in no wise cast out.

25 For I came down from heaven, not to do mine own will, but the will of him that sent me.

26 And this is the Fathers will which hath sent me, of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

60 And thus the will of him that sent me, that I should see the Son, and believe on him, may be accomplished: & I will raise him up at the last day.

61 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

62 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how then can he say, I came down from heaven?

63 Jesus therefore answered and said unto them, Murmure not among your selves.

64 No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day.

65 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

66 Not that any man hath seen the Father, save he which is of God: he hath seen the Father.

67 Verily verily I say unto you, He that believeth on me, shall have everlasting life.

68 I am that bread of life.

69 Your fathers did eat manna in the wilderness, and are dead.

70 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

71 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

72 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

73 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

74 Whoso eateth my flesh, and drinketh my blood, hath eternal life, & I will raise him up at the last day.

75 For my flesh is meat indeed, and my blood is drink indeed.

76 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

77 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

78 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

79 These things said he in the synagogue, as he taught in Capernaum.

CHAP. VI.

Therefore of his disciples, when they said, This is an hard saying, who can hear it? Jesus knew in himself, & his disciples understood it, he said unto them, Doth this offend you? What and if ye shall see the Son of man sitteth where he was before?

But the spirit that quickneth, the flesh profiteth not: the words that I speak unto you, they are spirit, and they are life.

But there are some of you that beleeve not. For he knew from the beginning, who they were that believed not, and who should betray him.

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

¶ From that time many of his disciples went back, and walked no more with him.

Then said Jesus to his twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we beleeve, and are sure that thou art that Christ the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for it was he that should betray him, being one of his twelve.

CHAP. VII.

Jesus reproveth his kinsmen: 10 Goeth up to the feast of tabernacles: 14 teacheth in the temple.

After these things Jesus walked in Galilee: for he would not walk in Iury, because the Jews sought to kill him.

Now the Jews feast of tabernacles was at hand.

His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou dost.

For there is no man that doth any thing in secret, but he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

For neither did his brethren beleeve in him.

Then Jesus said unto them, My time is not yet come: but your time is alway ready.

The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

Go ye up unto this feast: I go not up yet unto the feast, for my time is not yet full come.

When he had said these words unto them, he went up into Galilee.

10 But when his brethren were gone, he also came up unto the feast, not openly, for he were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a prophet; others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak any self.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil, who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgement.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But so, he speaketh boldly, & they say nothing to him: do & rulers know indeed & this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is with me, whom ye know not.

CHAP. VII.

- 31 I know him, for I am from him, and he sent me.
- 32 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
- 33 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
- 34 The Pharisees heard that the people murmured these things concerning him: and the Pharisees and chief priests sent officers to take him.
- 35 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
- 36 Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come.
- 37 Then said the Jews among themselves, Whither will he go, & we shall not finde him? will he go to the country among the Gentiles, and teach the Gentiles?
- 38 What manner of saying is this that he said, Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come?
- 39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- 40 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- 41 (But this spake he of the spirit, which they that believe on him should receive: for & holy Ghost was not yet given, because & Jesus was not yet glorified.)
- 42 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.
- 43 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
- 44 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?
- 45 So there was a division among the people because of him.
- 46 And some of them would have taken him, but no man laid hands on him.
- 47 Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?
- 48 The officers answered, Never man spake like this man.
- 49 Then answered them the Pharisees, Art ye also deceived?
- 50 Have any of the rulers, or of the Pharisees believed on him?

3. JOHN.

46 But his people who know not γ law
47 Nicodemus saith unto them, (He
48 Jesus by night being one of them)

49 Doth our law judge any man before
him, and know what he doth?

50 They answered and said unto him, Art thou
of Galilee? Search and look: for out of Galilee
no prophet.

51 And every man went unto his own home.

CHAP. VIII.

1 Christ delivereth the woman taken in adultery
2 He preacheth himself the light of the world.
3 Jesus went unto the mount of Olives :

4 And early in the morning he came again
to the temple, and all the people came unto him,
he sat down, and taught them.

5 And the Scribes and Pharisees brought unto
a woman taken in adultery, and when they had
her in the mids,

6 They say unto him, Master, this woman
taken in adultery, in the very act.

7 Now Moses in the law commanded us, that
such should be stoned: but what sayest thou?

8 This they said, tempting him, that they might
to accuse him. But Jesus stouped down, and with
finger wrote on γ ground as though he heard the

9 So when they continued asking him, he lift
himself, and said unto them, He that is without
sin among you, let him first cast a stone at her.

10 And again he stouped down, and wrote
on the ground.

11 And they which heard it being convicted by their
own conscience, went out one by one; beginning
the eldest, even unto the last: and Jesus was
alone, and the woman standing in the midst.

12 When Jesus had lift up himself, and saw none
but the woman, he said unto her, Woman, where
are those thine accusers? Hath no man condemned thee?

13 She said, No man, Lord. And Jesus said unto her,
Neither do I condemne thee: Go, and sin no more.

14 Then spake Jesus again unto them, saying, I
am the light of the world: he that followeth me, shall
not walk in darknes, but shall have the light of life.

15 The Pharisees therefore said unto him, Thou
bearest record of thy self, thy record is not true.

16 Jesus answered and said unto them, There
is a record of my self, yet my record is true.

17 For I know where I stand, and where I am,
because I say the truth, and my record is true.

CHAPTER III.

1 I can tell you whence I came, and whither I go, but ye cannot tell whence I come and whither I go.

2 Ye judge after the flesh, I judge no man.

3 And yet it I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

4 It is also written in your law, that the testimony of two men is true.

5 For I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

6 Then said they to him, Where is thy father? Jesus answered, Ye neither know me, nor my Father: if ye

7 had known me, ye should have known my Father also.

8 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his houre was not yet come.

9 Then said Jesus again unto them, I go my way, and ye shall seek me, and shal die in your sins: whither I go, ye cannot come.

10 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

11 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

12 I said therefore unto you, & ye shal die in your sins: for if ye beleave not, & I am he, ye shal die in your sins.

13 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

14 I have many things to say and to judge of you: but he that sent me is true, and I speak to the world those things which I have heard of him.

15 They understood not that he spake to them of the Father.

16 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of my self: but as my Father hath taught me, I speak these things.

17 And he that sent me, is with me: the Father hath not left me alone: for I do alwayes those things that please him.

18 As he spake these words, many beleaved on him.

19 Then said Jesus to those Jews which beleaved on him, If ye continue in my word, then are ye my disciples indeed.

20 And ye shall know the truth, and the truth shall make you free.

21 They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily verily
 you, Whosoever committeth sin, is the servant
 of sin. And the servant abideth not in the house
 ever: but the Son abideth ever.

35 If the Son therefore shall make you free,
 ye shall be free indeed.

37 I know that ye are Abrahams seed, but ye
 will not kill me, because my word hath no place in
 you.

38 I speak that which I have seen with my Father,
 and ye do that which ye have seen with your fathers.

39 They answered and said unto him, Abraham
 our father. Jesus saith unto them, If ye were
 Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath
 told you the truth, which I have heard of God: this
 do ye not Abraham.

41 Ye do the deeds of your father. Then said
 he to him, We be not born of fornication, we have
 one Father, even God.

42 Jesus said unto them, If God were your Father,
 he would loye me, for I proceeded forth and came
 from God: neither came I of my self, but he sent me.

43 Why do ye not understand my speech? even
 because ye cannot hear my word.

44 Ye are of your father the devil, and the
 works of your father ye will do: he was a murderer from
 the beginning, and abode not in the truth, because
 there is no truth in him. When he speaketh a lie,
 he speaketh of his own: for he is a liar, and the
 father of it.

45 And because I tell you the truth, ye beleeve
 me not. Which of you convinceth me of sin? And
 if I say the truth, why do ye not beleeve me?

46 He that is of God heareth Gods words: ye
 therefore hear them not, because ye are not of God.

47 Then answered the Jews, and said to him, Say
 not well that thou art a Samaritane, and hast a
 devil.

48 Jesus answered, I have not a devil: but I
 honour my Father, and ye do dishonour me.

49 And I seek not mine own glory, there is one
 that seeketh and judgeth.

50 Verily verily I say unto you, If a man
 keep my saying, he shall never see death.

51 Then said the Jews unto him, Now we know
 that thou hast a devil. Abraham is dead, and
 the prophets, and thou sayest, If a man keep
 my saying, he shall never taste of death.

52 Art thou greater than our Father Abraham?

Jesus answered, If I honour myself, it is nothing: it is my Father that honoureth me, whom ye say, that he is your God:

Yet ye have not known him, but I know him: if I should say, I know him not: I shall be like unto you, but I know him, & keep his sayings. Your father Abraham rejoiced to see my day: he saw it, and was glad.

Then said the Jews unto him, Thou art not yet years old; and hast thou seen Abraham?

Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but he hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

He that was born blinde is restored to his sight, & is brought to the Pharisees.

And as Jesus passed by, he saw a man which was blinde from his birth.

And his disciples asked him, saying, Master, what dost thou say, this man, or his parents, & he was born blinde?

Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blinde man with the clay,

And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which had seen him, that he was blinde, said, Is not he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered, and said, A man that is called Siloam, and anointed mine eyes, and said unto me, Go to the pool of Siloam: and I went, and washed, and I am able to see.

Then said they unto him, Where is he that opened thine eyes?

Then said they unto him, Where is he that opened thine eyes? I know not.

They brought to the Pharisees him that time was blinde.

And it was the sabbath-day when Jesus was clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, I put clay upon mine eyes, and I washed, and do now see.

Therefore said some of the Pharisees, This is not of God, because he keepeth not the sabbath. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

They say unto the blinde man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him. He had been blinde, & received his sight, until then.

Then called the parents of him that had received his sight, and they asked them, saying, Isthis your son, who ye say was born blinde? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blinde.

But by what means he now seeth, we know not, or who hath opened his eyes we know not. He is of age, ask him, he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confesse that he was Christ, he should be put out of the synagogue.

Therefore said his parents, He is of age, ask him.

Then again called they the man that was blinde, and said unto him, Give God the praise, we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that when I was blinde, now I see.

Then said they to him again, What didst thou do? how opened he thine eyes?

He answered them, I have told you already, and ye did not hear: wherefore would ye hear again? will ye also be his disciples?

Then they reviled him, and said, Thou art altogether false, but we are Moses disciples.

They know that God spake unto Moses, as for this man, we know not from whence he is.

Then answered Jesus, and said unto them, I know that God spake unto Moses, as for this man, we know not from whence he is.

Then answered Jesus, and said unto them, I know that God spake unto Moses, as for this man, we know not from whence he is.

Now we know that God heareth not sinners: but
man be a worshipper of God, and doth his wil,
he heareth.

Since the world began, was it not heard that any
opened the eyes of one that was born blinde:
this man were not of God, he could do nothing.
They answered and said unto him, Thou wast
together born in sins, and dost thou teach us? and
cast him out.

Jesus heard that they had cast him out; and when
he had found him, he said unto him, Dost thou be-
leeve on the Son of God?

He answered and said, Who is he, Lord, that
might beleeve on him?

And Jesus said unto him, Thou hast both seen
him, and it is he that talketh with thee.

And he said, Lord, I beleeve: and he wor-
shipped him.

And Jesus said, For judgement I am come
into this world, that they which see not, might see,
and that they which see, might be made blinde.

And some of the Pharisees which were with him
heard these words, & said unto him, Are we blinde also?

Jesus said unto them, If ye were blinde, ye
could have no sin: but now ye say, We see:
therefore your sin remaineth.

CHAP. X.

*Christ is the doore, and the good shepherd. 24 He pro-
veth by his works that he is Christ.*

Verily verily I say unto you, He that entereth not
by the doore into the sheepfold, but climbeth up
some other way, the same is a thief and a robber.

But he that entereth in by the doore, is the shep-
herd of the sheep.

To him the porter openeth: and the sheep hear
his voice, and he calleth his own sheep by name,
and leadeth them out.

And when he putteth forth his own sheep, he
goeth before them, and the sheep follow him: for
they know his voice.

And a stranger will they not follow, but will flee
from him: for they know not the voice of strangers.

This parable spake Jesus unto them, but they
understood not what things they ought which he said
unto them.

7 Then said Jesus unto them again, Verily
say unto you, I am the doore of the sheep.

8 All that ever came before me, are thieves
robbers: but the sheep did not hear them.

9 I am the door, by me if any man enter in, he
shall be saved, and shall go in and out, and finde pasture.

10 The thief cometh not, but for to steal,
kill, and to destroy: I am come that they might
have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shep-
herd giveth his life for the sheep.

12 But he that is an hireling, and not the shep-
herd, whose own the sheep are not, seeth the wolf com-
ing, and leaveth the sheep, and fleeth; and the
thief catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hire-
ling, and careth not for the sheep.

14 I am the good shepherd, and know my
sheep, and am known of mine.

15 As the Father knoweth me, even so know
I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this
fold: them also I must bring, and they shall hear my voice,
and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because
I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it
down of my self: I have power to lay it down, and I
have power to take it again. This commandment have
I received of my Father.

19 ¶ There was a division therefore again
among the Jews for these sayings.

20 And many of them said, He hath a devil, and
is mad, why hear ye him?

21 Others said, These are not the words of him
that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the
dedication, and it was winter.

23 And Jesus walked in the temple, in Solomons
porch.

24 Then came the Jews round about him,
and said unto him, How long dost thou make us
doubt? If thou be the Christ tell us plainly.

25 Jesus answered them, I told you, and ye beleeve
not: the works that I do in my Fathers name, they be
witnesses of me.

26 But ye beleeve not, because ye are not of
the sheep that I said unto you.

...I give unto them eternall life, which shall never perishe: neither shall any man pluck them out of my hand. My Father which gave them me, is greater than I, and no man is able to pluck them out of my Fathers hand.

I and my Father are one.

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father, for which of these works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thy self God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?

If he called them gods unto whom the word of God came, and the scripture cannot be broken:

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

If I do not these works of my Father, beleve me not.

But if I do, though ye beleve not me, beleve the works: that ye may know and beleve that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand,

And went away again beyond Jordan, into the place where John at first baptized, and there he abode.

And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

And many beleved on him there.

CHAP. XI.

Christ raiseth Lazarus foure dayes buried. 47 The high priests and Pharisees gather a councell.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary & her sister.

(It was that Mary which anointed the Lords feet with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest, is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God.

Jesus loved Martha, and her sister, Lazarus. He had heard therefore that he was sick, and two dayes still in the same place where he was.

Then after that saith he to his disciples, Let us go into Iudea again.

His disciples say unto him, Master, the Jews of Iudea sought to stone thee, and goest thou thither again?

Jesus answered, Are there not twelve houres in the day? If any man walk in the day, he stumblen not, because he seeth the light of this world.

But if a man walk in the night, he stumblen, because there is no light in him.

Then things said he, and after that, he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death, but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes, that I was not there (to the intent ye may beleeve) nevertheless, let us go unto him.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lien in the grave foure dayes already.

(Now Bethany was nigh unto Jerusalem, about foure furlongs off)

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went & met him: but Mary sate still in her house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that beleeueth in me, though he were dead, yet shall he live;

And whosoever liveth, and beleeueth in me, shall never die. Beleevest thou this?

And when she had so said, she went her way,
And called Mary her sister secretly, saying, The Master
is here, and he would see thee.

And when she had so said, she went her way,
And called Mary her sister secretly, saying, The Master
is here, and he would see thee.

As soon as she heard that, she arose quickly,
And came unto him.

Now Jesus was not yet come into the town, but
in that place where Martha met him.

The Jews then which were with her in the house,
And comforted her, when they saw Mary that she ran
hastily, and went out, followed her, saying, She
went unto the grave to weep there.

Then when Mary was come where Jesus was, and
saw him, she fell down at his feet, saying unto him,
Lord, if thou hadst bin here, my brother had not died.

When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, he
groined in the spirit, and was troubled.

And said, Where have ye laid him? They
said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him.

And some of them said, Could not this man, which
opened the eyes of the blinde, have caused that even
this man should not have died?

Jesus therefore again groaning in himself, com-
eth to the grave. It was a cave, & a stone lay upon it.

Jesus said, Take ye away the stone, Martha. And
the sister of him that was dead, saith unto him, Lord,
by this time he stinketh: for he hath bin dead four dayes.

Jesus saith unto her, Said I not unto thee, that
thou wouldest beleeve, thou shouldest see my glory?

Then they took away the stone from the place
where the dead was laid. And Jesus lift up his eyes,
and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me alwayes, but
because of the people which stand by, I said it, that
they may beleeve that thou hast sent me.

And when he thus had spoken, he cried with a
loud voice, Lazarus come forth.

And he that was dead, came forth, bound hand
and foot with grave-clothes: and his face was bound
about with a napkin. Jesus saith unto them, Look ye
upon him.

Then said some of the Jews which came to Jesus,
This man desired to kill us.

...which Jesus did, showed
...these things Jesus had done
...gathered the chief priests and the
...council, and said; What do we? for this
...many miracles.

14 If we let him thus alone, all men will believe
in him; and the Romanes shall come and take away
both our place and nation.

15 And one of them, named Caiaphas, being the high
priest that same year, said unto them, Ye know no
thing at all.

16 Nor consider that it is expedient for us, that one
man should die for the people, and that the whole
nation perish not.

17 And this spake he not of himself: but being high
priest that year, he prophesied that Jesus should die for
the nation.

18 And not for that nation only, but that also he
should gather together in one, the children of God,
that were scattered abroad.

19 Then from that day forth, they took counsell
together for to put him to death.

20 Jesus therefore walked no more openly among
the Jews: but went thence unto a countrey neer to
the wilderness, into a citie called Ephraim, and there
continued with his disciples.

21 And the Jews passeover was nigh at hand, and
many went out of the countrey up to Jerusalem be-
fore the passeover, to purifie themselves.

22 Then sought they for Jesus, and spake among
themselves, as they stood in the temple, What think
ye, also he will not come to the feast?

23 Now both the chief priests and the Pharisees had
gave a commandment, that if any man knew where
he was, he should shew it, that they might take him.

CHAP. XII.

1 Jesus excuseth Mary anointing his feet. 9 The peo-
ple flock to see Lazarus.

2 When Jesus six dayes before the passeover, came
into Bethany, where Lazarus was which had been
dead whom he raised from the dead.

3 There they made him a supper, and Martha ser-
ved: but Lazarus was one of them that sat
with him.

4 Then took Mary a pound of ointment, of spice,
very precious, and anointed the feet of Jesus,

and his face with his hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, his son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poore?

This he said, not that he cared for the poore, but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone, against the day of my burying hath she kept this.

For the poore alwayes ye have with you: but me ye have not alwayes.

Much people of the Jews therefore knew that he was there: and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted, that they might put Lazarus also to death,

Because that by reason of him many of the Jews went away, and beleevved on Jesus.

On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young asse, sat thereon, as it is written,

Fear not daughter of Sion, behold thy King cometh, sitting on an asses colt.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them, that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, & desired him, saying,

Shew us Jesus, whom thou hast said to be the Christ, the Son of David.

And Philip cometh and saith, Andrew
 and Philip told Jesus.

¶ And Jesus answered them, saying, The
 Son of man should be glorified.
 Verily, verily I say unto you, Except a
 wheat fall into the ground, and die, it abideth alone:
 but if it die, it bringeth forth much fruit.

¶ He that loveth his life, shall lose it: and he that
 hateth his life in this world, shall keep it unto life eternal.

¶ If any man serve me, let him follow me, and
 where I am, there shall also my servant be: if any
 man serve me, him will my Father honour.

¶ Now is my soul troubled, and what shall I say?
 Father, save me from this hour: but for this cause
 came I unto this hour.

¶ Father, glorifie thy name. Then came there a
 voice from heaven, saying, I have both glorified it,
 and will glorifie it again.

¶ The people therefore that stood by, and heard
 it, said that it thundred: others said, An angel spake
 to him.

¶ Jesus answered, and said, This voice came not
 because of me, but for your sakes.

¶ Now is the judgement of this world: now shall
 the prince of the world be cast out.

¶ And I, if I be lifted up from the earth, will
 draw all men unto me.

¶ This he said, signifying what death he should die.

¶ The people answered him, We have heard out of
 the law, & Christ abideth for ever: and how sayest thou,
 The Son of man must be lifted up? who is this Son of man?

¶ Then Jesus said unto them, Yet a little while is
 the light with you, walk while ye have the light,
 lest darkness come upon you: for he that walketh
 in darkness, knoweth not whither he goeth.

¶ While ye have light, believe in the light, that ye
 may be the children of light. These things spake Je-
 sus, and departed, and did hide himself from them.

¶ But though he had done so many miracles
 before them, yet they believed not on him:

¶ That saying of Esaias the prophet might be ful-
 filled, he spake, Lord, who hath believed our report?
 and to whom hath the arm of the Lord bin revealed?

¶ Therefore they could not believe, because that
 Esaias said again,

¶ He hath blinded their eyes, and hardened their
 hearts, that they should not see with their eyes,

CHAP. XII.

And they that heard him, and be converted, and
believe on him.

And these things said Esaias, when he saw his
glorie, and spake of him.

Nevertheless, among the chief rulers also, many
believed on him, but because of the Pharisees they
did not confesse him, lest they should be put out of
the synagoga.

For they loved the praise of men more then
the praise of God.

¶ Jesus cried, and said, He that beleeveth on
me, beleeveth not on me, but on him that sent me.

And he that seeth me, seeth him that sent me.

I am come a light into the world, that whoso-
ever beleeveth on me, should not abide in darkness.

And if any man hear my words, and beleve
not, I judge him not; for I came not to judge the
world, but to save the world.

He that rejecteth me, & receiveth not my words,
hath one that judgeth him: the word that I have
spoken, the same shall judge him in the last day.

For I have not spoken of my self; but the Fa-
ther which sent me, he gave me a commandment
what I should say, and what I should speak.

And I know that his commandment is life e-
verlasting: whatsoever I speak therefore, even as
the Father said unto me, so I speak.

CHAP. XIII.

¶ Jesus washing his disciples feet, 14 exhorteth them
to humility and charity.

NOW before the feast of the Pascheover, when Jesus
knew that his houre was come, that he should
depart out of this world unto the Father, having
loved his own which were in the world, he loved
them unto the end.

2 And supper being ended, (the devil now having
put into the heart of Judas Iscariot, Simons son, to
betray him.)

3 Jesus knowing that the Father had given all
things into his hands, and that he was come from
God, and went to God,

4 He riseth from supper, and laid aside his gar-
ments, and took a towel, and girded himself.

After that, he poureth water into a bason, and
began to wash the disciples feet, and to wipe them
with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith

Lord, dost thou wash my feet?

He answered and said unto him, What I do now, thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee now, thou shalt have no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed, needeth not to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him, therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master, and Lord, and ye say well: for so I am.

If I then your Lord & Master have washed your feet, ye also ought to wash one anothers feet.

For I have given you an example, that ye should do as I have done to you.

Verily verily I say unto you, The servant is not greater then his Lord, neither he that is sent, greater then he that sent him.

If ye know these things, happy are ye if ye do them.

I speak not of you all, I know whom I have chosen: but that the scripture might be fulfilled, He that eateth bread with me, hath lift up his heel against me.

Now I tell you before it come, that when it is come to passe, ye may beleieve that I am he.

Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me.

Then the disciples looked one on another, wondering of whom he spake.

Now there was leaning on Jesus bosome, one of the disciples whom Jesus loved.

Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

He then lying on Jesus breast, saith unto him, Lord, who is it?

Jesus answered, He it is to whom I shall give

CHAP. XIII.

When I have dipped it. And when he had dipped it, he gave it to Judas Iscariot the son of Simon. And after the sop, Satan entred into him. Then Jesus saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent Jesus saith this unto him.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poore.

He then having received the sop, went immediately out: and it was night.

¶ Therefore when he was gone out, Jesus said, Now the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you,

34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

CHAP. XIII.

Christ comforteth his disciples: & professeth himself the way, the truth, the life, and one with the Father.

¶ Et not your heart be troubled: ye believe in God, believe also in me.

¶ In my Fathers house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

¶ And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

¶ And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

... I am the way, ...
... no man cometh unto the Father ...

7 If ye had known me, ye should have known the Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?

10 Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I am in the Father, & the Father in me: or else beleeve me for the very works sake.

12 Verily verily I say unto you, He that beleeueth in me, the works that I do, shall he do also, and greater works then these shall he do, because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, & he may abide with you for ever.

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me, because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

...which you hear is not mine, but
...which sent me.

These things have I spoken unto you, being
present with you,

26 But the Comforter, *which* is the holy Ghost,
whom the Father will send in my name, he shall
teach you all things, and bring all things to your
remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto
you, not as the world giveth, give I unto you: let
not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away,
and come again unto you. If ye loved me, ye would
rejoyce, because I said, I go unto the Father: for
my Father is greater than I.

29 And now I have told you before it come to
passe, that when it is come to passe, ye might believe.

30 Hereafter I will not talk much with you: for the
prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the
Father; and as the Father gave me commandment,
even so I do: arise, let us go hence.

CHAP. XV.

*1 The consolation and mutuall love between Christ and
his members under the parable of the vine. 18 Com-
fort in persecution.*

I Am the true vine, and my Father is the husband-
man.

1 Every branch in me that beareth not fruit,
I take away: and every branch that beareth fruit, I
purge it, that it may bring forth more fruit.

2 Now ye are clean through the word which I
have spoken unto you;

3 Abide in me, and I in you. As the branch can-
not bear fruit of it self, except it abide in the vine:
no more can ye, except ye abide in me.

4 I am the vine, ye are the branches: He that
abideth in me, and I in him, the same bringeth forth
much fruit: for without me, ye can do nothing.

5 If a man abide not in me, he is cast forth as a
branch, and is withered, and men gather them, and
cast them into the fire, and they are burned.

6 If ye abide in me, and my words abide in you, ye
shall ask what ye will, and it shall be done unto you.

7 Herein is my Father glorified, that ye bear
much fruit, so shall ye be my disciples.

10. My Father hath loved me, so have I loved you, continue ye in my love.

11. If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

12. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

13. This is my commandment, That ye love one another, as I have loved you.

14. Greater love hath no man then this, that a man lay down his life for his friends.

15. Ye are my friends, if ye do whatsoever I command you.

16. Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

17. Ye have not chosen me, but I have chosen you, and abided with you, & you should go and bring forth fruit, that your fruit should remain: that whatsoever ye shall ask of my Father in my name, he may give it you.

18. These things I command you, & ye love one another.

19. If the world hate you, ye know that it hath hated me, before it hated you.

20. If ye were of the world, the world would love you, because ye are of the world, but I have chosen you out of the world, therefore the world hateth you.

21. Remember the word that I said unto you, The servant is not greater then the lord: if they have persecuted me, they will also persecute you: if they have hated me, they will keep yours also.

22. But all these things will they do unto you for my name, because they know not him that sent me.

23. If I had not come and spoken unto them, they had no sin: but now they have no cloke for their sin.

24. He that hateth me, hateth my Father also.

25. If I had not done among them the works which no other man did, they had not had sin: but now they have no cloke for their sin.

26. He that hateth me, hateth my Father also.

27. If I had not done among them the works which no other man did, they had not had sin: but now they have no cloke for their sin.

28. But now cometh to passe, that the word might be fulfilled, that was written in their law, They hated me without a cause.

29. But when the Comforter is come, whom I will send unto you from my Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

30. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: but the time cometh, that whosoever killeth you, will say that he doth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you from the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove you of sin, and of righteousness, and of judgement. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more. Of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things that were hid from you. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, these will he shew unto you. A little while and ye shall not see me: and again, a little while and ye shall see me, and shall go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see us: and again, A little while and ye shall see us, and shall go to the Father? They said therefore, What is this that he saith?

A little while? We cannot tell what he
meant. Jesus knew that they were desirous
to know what he said unto them; Do ye enquire among
yourselves of that I said; A little while and ye shall
see me: and again a little while and ye shall
see me.

137. 20. Verily verily I say unto you; that ye
shall weep and lament, but the world shall rejoyce;
ye shall be sorrowfull, but your sorrow shall
be turned into joy.

21. A woman when she is in travail, hath sorrow
because her houre is come; but as soon as she is
delivered of the childe, she remembereth not
the anguish, for joy that a man is born into
the world.

22. And ye now therefore have sorrow; but
I will see you again, and your heart shall rejoyce,
and your joy no man taketh from you.

23. And in that day ye shall ask me nothing.
Verily verily I say unto you; Whatsoever ye shall
ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name;
and yet ye shall receive, that your joy may be full.

25. These things have I spoken unto you in
proverbs; the time cometh when I shall no more
speak unto you in proverbs, but I shall shew you plainly
the Father.

26. At that day ye shall ask in my name: and
I will say not unto you, that I will pray the Father for you.

27. For the Father himself loveth you; because
ye have loved me, and have beleeveth that I came
out from God.

28. I came forth from the Father, and am come
into the world: again, I leave the world, and
come to the Father.

29. His disciples said unto him, Lo, now speakest
thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things,
and needest not that any man should ask thee by
name; we beleieve that thou camest forth from God.

31. Jesus answered them, Do ye now beleieve?

32. Behold, the houre cometh, yea, is now, when
ye shall be scattered every man to his owne
place, and shall leave me alone; and yet I am not alone,
because the Father is with me.

33. These things I have spoken unto you, that
ye might have peace; in the world ye shall have
trouble.

34. But if ye love me, ye will keep my commandments,
that ye may abide in my love, and that I may
abide in the Father, and the Father may abide in me.

tribulation, but be of good cheer, I have overcome the world.

CHAP. XVII.

Christ prayeth to his Father to glorifie him: 9 To preserve his apostles, 11 in unity, 17 and truth.

THese words spake Jesus and lift up his eyes to heaven, and said, Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee.

2 As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him.

3 And this is life eternall, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have beleevied that thou didst send me.

9 I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated

14 I pray not that γ shouldst take them out of the world, but that γ shouldst keep them from the evil one.

15 They are not of the world, even as I am not of the world.

16 Sanctifie them through thy truth, thy word is truth.

17 As thou hast sent me into the world, even so have I also sent them into the world.

18 And for their sakes I sanctifie my self, that they also might be sanctified through the truth.

19 Neither pray I for these alone, but for them also which shall beleeve on me through their word.

20 That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may beleeve that thou hast sent me.

21 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

22 I in them, and thou in me, that they may be made perfect in one, and that the world may know γ thou hast sent me, and hast loved them, as γ hast loved me.

23 Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

24 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

25 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 12 Jesus is taken and led to Annas & Caiaphas.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They knewed him, Jesus of Nazareth.
 And he said unto them, I am he. And Judas also which
 betrayed him stood with them.

7 A loon then as he had said unto them, I am he,
 they went backward and fell to the ground.

8 Then asked he them again, Whom seek ye? and
 they said, Jesus of Nazareth.

9 Jesus answered, I have told you that I am he. If
 therefore ye seek me, let these go their way.

10 That the saying might be fulfilled which he
 spake, Of them which y^e gavest me, have I lost none.

11 Then Simon Peter having a sword, drew it,
 and smote the high priests' servant, and cut off his
 right ear: the servants name was Malchus.

12 Then said Jesus unto Peter, Put up thy sword
 into the sheath: the cup which my Father hath gi-
 ven me, shall I not drink it?

13 Then the band, and the captain, and officers of
 the Jews took Jesus, and bound him.

14 And led him away to Annas first (for he was
 father in law to Caiaphas) which was the high priest
 that same year.

15 Now Caiaphas was he which gave counsell
 to the Jews, that it was expedient that one man
 should die for the people.

16 ¶ And Simon Peter followed Jesus, and so did
 another disciple: that disciple was known unto the
 high priest, and went in with Jesus into the palace
 of the high priest.

17 But Peter stood at the doore without. Then
 went out that other disciple which was known un-
 to the high priest, and spake unto her that kept the
 doore, and brought in Peter.

18 Then saith the damsel that kept the doore, unto
 Peter, Art not thou also one of this mans disciples?
 He saith, I am not.

19 And the servants and officers stood there, who
 had made a fire of coals (for it was cold) and
 they warmed themselves: and Peter stood with them
 and warmed himself.

20 ¶ The high priest then asked Jesus of his
 disciples and of his doctrine.

21 Jesus answered him, I spake openly to the
 world, I ever taught in the synagogue, and in the
 temple, whither the Jews alwayes resort, and in se-
 cret have I said nothing.

22 Why askest thou me? ask them y^e heard me, what
 I have said.

... And Jesus said, I have spoken
nothing secretly, but all that I have said, I have said
openly. And why dost thou hear me secretly?
The high priest answered him, If I have spoken evil,
bear witness against me: but if well, why smitest thou
me? Now Annas had sent him bound unto Caiaphas
the high priest.

And Simon Peter stood and warmed himself.
Jesus therefore saith unto him, Art not thou also
a Jew? He denied it, and said, I am not.
One of the servants of the high priest (being
a kinsman whose ear Peter cut off) saith, Didst
thou not see me in the garden with him?
Peter then denied again, and immediately

they led they Jesus from Caiaphas, unto the
judgement: and it was early, and they then
went not into the judgement hall, lest they
should defile it: but they might eat the passover.
There then went out unto them, and said, What
bring you against this man?
They answered and said unto him, If he were
not a malefactor, we would not have delivered
him up unto thee.

Then said Pilate unto them, Take ye him and
judge him according to your law. The Jews there-
fore said unto him, It is not lawfull for us to put
any man to death:

That the saying of Jesus might be fulfilled,
which he spake, signifying what death he should die.
Then Pilate entered into the judgement hall,
and called Jesus, and said unto him, Art thou
the King of the Jews?

Jesus answered him, Sayest thou this thing of
thy self, or did others tell it thee of me?

Pilate answered, Am I a Jew? thine own nation
and the chief priests have delivered thee unto me:
what hast thou done?

Jesus answered, My kingdome is not of this world:
if my kingdome were of this world, then would my
servants fight, that I should not be delivered to the
Jews: but now is my kingdome not from hence.

Pilate therefore said unto him, Art thou a king?
Jesus answered, Thou sayest that I am a king:
for this cause came I out into the world, that I should bear witness unto the

And when he went out, he said unto them, I finde in him no fault: but ye have a custome, that I should release unto you the king of the Jews.

Then cried they all with a voice, saying, Barabbas. Now Barabbas was a robber.

CHAP. XI.

Jesus was scourged, crowned with thorns, and delivered to be crucified.

Then Pilate therefore took Jesus, & bound him.

And the souldiers platted a crown of thorns, and put it on his head, & they put on him a purple robe.

And said, Hail king of the Jews: and they smote him with their hands.

Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate said unto them, Behold the man.

When the chief priests therefore and officers saw him, they cryed out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I finde no fault in him.

The Jews answered him, We have a law, by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid.

And went again into the judgement hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?

Jesus answered, Thou couldst have no power against me, except it were given thee from above: therefore he delivered me unto thee, hath y^e greater power.

And from thenceforth Pilate sought to release him: but the Jews cryed out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

When Pilate therefore heard that saying, he feared, and said unto the Jews, I will release him.

16 And it was the preparation of the passover,
when the high house: and he saith unto
them, Behold your king.

17 But they cryed out, Away with him, away
with him, crucifie him. Pilate saith unto them, Shall
I crucifie your king? The chief priests answered, We
have no king but Cesar.

18 Then delivered he him therefore unto them to
be crucified: and they took Jesus and led him away.

19 And he bearing his crosse, went forth into a
place called the place of a skull, which is called in
Hebrew Golgotha.

20 Where they crucified him, and two other with
him, on either side one, and Jesus in the midst.

21 And Pilate wrote a title, and put it on the
crosse. And the writing was, JESUS OF NAZARETH
THE KING OF THE JEWS.

22 This title then read many of the Jews: for the
place where Jesus was crucified was nigh to the city:
and it was written in Hebrew & Greek, and Latine.

23 Then said the chief priests of the Jews to Pi-
late, Write not, The King of the Jews: but that he
saith, I am king of the Jews.

24 Pilate answered, What I have written, I have
written.

25 And then the souldiers, when they had crucified
him, took his garments, (and made four parts, to ev-
ery souldier a part) and also his coat: Now the coat
was without seam, woven from the top thorowout.

26 They said therefore among themselves, Let us not
tear it, but cast lots for it, whose it shall be: that the
scripture might be fulfilled, which saith, They parted
my raiment among them, and for my vesture they did
cast lots. These things therefore the souldiers did.

27 Now there stood by the crosse of Jesus, his
mother, and his mothers sister, Mary the wife of Cleo-
pas, and Mary Magdalene.

28 When Jesus therefore saw his mother, and
the disciple standing by, whom he loved, he saith un-
to his mother, Woman, behold thy son.

29 Then saith he to the disciple, Behold thy mo-
ther. And from that houre that disciple took her un-
to his own home.

30 After this Jesus knowing that all things were
now accomplished, that the scripture might be fulfil-
led, saith, I thirst.

When Jesus therefore had received his sayings, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was a high day) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, & brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs.

But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

And after this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and tooke the body of Jesus.

And there came also Nicodemus, which came to Jesus by night, and brought with him myrrhe and aloes, about an hundred pound weight.

Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never man yet laid.

There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.

CHAP. XX.

Mary cometh to the sepulchre: 3 So do Peter and John.

Jesus appeareth to Mary Magdalene.

He first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and found the stone taken away from the door.

They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

2. And they run both together; and the other disciple went on before Peter, and came first to the sepulchre, and he stooping down, and looking in, saw the linen clothes lying, yet went he not in.

3. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lying.

4. And the napkin that was about his head, being with the linen clothes, but wrapped together in a place by it self.

5. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

6. For as yet they knew not the scripture, that he should rise again from the dead.

7. Then the disciples went away again unto their home.

8. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

9. And seeth two angels in white sitting; the one at the head, and the other at the feet, where the body of Jesus had layen.

10. And they say unto her, Woman, why weepest thou? she saith unto them, Because they have taken away my Lord; and I know not where they have laid him.

11. And when she had thus said, she turned her back, and saw Jesus standing, and knew not that it was Jesus.

12. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

13. Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

14. Jesus saith unto her, Touch me not: for I am not yet ascended to my father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God.

15. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

16. Then the same day at evening, being the first

And when he had said, he shewed unto them
his hands, and his side. Then were the disciples glad
when they saw the Lord.

Then said Jesus to them again, Peace be unto you:
my Father hath sent me, even so send I you.

And when he had said this, he breathed on
them, and saith unto them, Receive ye the holy Ghost:
Whose soever sins ye remit, they are remitted unto
them; & Whose soever sins ye retain, they are retained.

But Thomas one of the twelve, called Didy-
mus, was not with them when Jesus came.

The other disciples therefore said unto him,
We have seen the Lord. But he said unto them, Except
I shall see in his hands the print of the nails,
and put my finger into the print of the nails,
and thrust my hand into his side, I will not believe.

And after eight dayes, again his disciples were
within, and Thomas with them: Then came Jesus, the
doors being shut, and stood in the midst, and said,
Peace be unto you.

Then saith he to Thomas, Reach hither thy
finger, and behold my hands; and reach hither thy
hand, and thrust it into my side, and be not faithless,
but believing.

And Thomas answered, and said unto him, My
Lord, and my God.

Jesus saith unto him, Thomas, because thou hast
not seen me, thou hast beleevd: blessed are they that
have not seen, and yet have beleevd.

And many other signes truly did Jesus in the
presence of his disciples, which are not written in this book.

But these are written, that ye might believe
that Jesus is the Christ the Son of God, and that be-
lieving, ye might have life through his Name.

CHAP. XXI.

*Christ appeareth to his disciples being a fishing
He dineth with them.*

For these things, Jesus shewed himself again
unto the disciples at the sea of Tiberias: and on
this wise shewed he himself.

There were together Simon Peter, and Thomas
the Didymus, and Nathanael of Cana in Galilee,
and the sons of Zebedee, & two others of his disciples.

Simon Peter sayeth unto them, I am
going a fishing.

10
11 They say unto him, We also go with thee, and catch of fish. And he said unto them, Cast the net on the right side of the ship, and ye shall finde. They cast therefore, and now they were not able to draw for the multitude of fishes.

12 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him (for he was naked) and did cast himself into the sea.

13 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

14 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

15 To Jesus saith unto them, Bring of the fish which ye have now caught.

16 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three. And for all there were so many, yet was not the net broken.

17 Jesus saith unto them, Come, and dine. And none of the disciples durst ask him, Who art thou, knowing that it was the Lord.

18 Jesus then cometh, and taketh bread, and giveth them, and fish like wise.

19 This is now the third time that Jesus shewed himself unto his disciples, after that he was risen from the dead.

20 So when they had dined, Jesus saith unto Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

21 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

22 He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?

23 He said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

24 Verily, verily I say unto thee, when thou

forth thy hands, and another shall put on thee whether thou wilt or not.
This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth another disciple, whom he loved following, which also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee?
21 Peter seeing him, saith to Jesus, Lord, and what of this man?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.



THE ACTS OF THE APOSTLES.

CHAP. I.

1 A repetition of parts of Christs history before his passion. 9 Of his ascension.

IN the former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles, whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty dayes, and speaking of the things pertaining to the kingdome of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem,

For John truly baptized with water, but ye
shall be baptized with the holy Ghost, not many daies
When they therefore were come together,
asked of him, saying, Lord, wilt thou at this
season again restore the kingdom to Israel?

And he said unto them, It is not for you to
know the times or the seasons, which the Father hath
in his own power.

But ye shall receive power after that the
Holy Ghost is come upon you, and ye shall be witnesses
unto me, both in Jerusalem, and in all Judea, and
Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while
they beheld, he was taken up, and a cloud received
him out of their sight.

And while they looked stedfastly toward
heaven as he went up, behold, two men stood by them
in white apparel,

Which also said, Ye men of Galilee, why stand
ye gazing up into heaven? this same Jesus which
is taken up from you into heaven, shall so come, in
like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem, from
the mount called Olivet, which is from Jerusalem a
dayes journey.

And when they were come in, they went up
into an upper room, where abode both Peter, and James
and John, and Andrew, Philip, and Thomas, Bar-
tolomew, and Matthew, James the son of Alphaeus,
Simon Zelotes, and Judas the brother of James.

These all continued with one accord in
prayer and supplication, with the women, and Mary
the mother of Jesus, and with his brethren.

And in those daies Peter stood up in
the midst of the disciples, and said, (the number of
names together were about an hundred and twenty)

Men and brethren, this scripture must
have been fulfilled, which the holy Ghost by
the mouth of David spake before concerning Jesus,
which was guide to them that took Jesus.

For he was numbred with us, and had obtained
part of this ministry.

Now this man purchased a field with the reward
of iniquity, and falling headlong, he burst asunder
in the midst, and all his bowels gashed out.

was knowne, and hee that was called
in Hebrew is that he is called in the
Greek, Azeidama, that is to say, The field is
for it is written in the book of Psalms,
that the habitation be desolate, and let no man
dwell therein: And his bishoprick let another take.
Wherefore of these men which have continued
with us all the time that the Lord Jesus was
living among us,

Beginning from the baptisme of John, until
this day that he was taken up from us, must one be
chosen to be a witness with us of his resurrection.
And they appointed two, Joseph called Barsabas,
who was surnamed Justus, and Matthias.

And they prayed, and said, Thou Lord, which
knowest the hearts of all men, shew whether of these
two thou hast chosen,

That he may take part of this ministry and
testimony, from which Judas by transgression
hath departed, that he might go to his own place.

And they gave forth their lots, & the lot fell upon
Matthias, & he was numbred with the eleven apostles.

CHAP. XII.

*The Apostles filled with the holy Ghost, speak with
several languages.*

And when the day of Pentecost was fully come,
they were all with one accord in one place.

And suddenly there came a sound from heaven,
as of a rushing mighty winde, and it filled all the
house where they were sitting.

And there appeared unto them cloven tongues,
like as of fire, and it sat upon each of them:

And they were all filled with the holy Ghost,
and began to speak with other tongues, as the Spirit
gave them utterance.

And there were dwelling at Jerusalem Jews,
devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude
came together, & were confounded, because
every man heard them speak in his own language.

And they were all amazed, and marvelled,
saying one to another, Behold, are not all these
which speak, Galileans?

And how hear we every man in our own
tongue, wherein we were born?

Parthians, and Medes, and Elamites, and the
inhabitants of Mesopotamia, and in Judea, and Cappadocia,
in Asia, and Bithynia, and Pontus, and Asiana,

and strangers of

we do hear them say
wonderfull works of God

And they were all amazed and were in doubt
saying one to another, What meaneth this?

Others mocking, said, These men are

drunken with new wine.

But Peter standing up with the eleven

said unto them Ye men of Iudea

and that dwell at Ierusalem, be this known

unto you and hearken to my words:

For these are not drunken, as ye suppose, from

new wine, but this is that which was spoken by the

prophet Joel,

And it shall come to passe in the last dayes

that I will poure out of my spirit upon all flesh,

and your daughters shall prophesie,

and your old men shall see visions, and your old

men shall dream dreams:

And on my servants, and on my handmaiden,

I will poure out in those daies of my spirit, and they

shall prophesie.

And I will shew wonders in heaven, and

signes in the earth, blood, and fire,

and vapour of smoke.

The sun shall be turned into darknesse, and

the moon into blood, before that great and notable

day of the Lord come.

And it shall come to passe, that whosoever

shall call on the Name of the Lord shall be saved.

Ye men of Israel, hear these words, Jesus of

Nazareth, a man approved of God among you, by

wonders, and signes, which God did by him

among you, as ye your selves also know.

Whom being delivered by the determinate

counsel and foreknowledge of God, ye have taken,

and with wicked hands have crucified and slain:

Whom God hath raised up, having loosed

him from paine of death, because it was not possible

that he should be holden of it.

For David saith concerning him, I fore

shall not leave my soul in hell,
that I might make known to me the wayes of life,
thou hast made known to me the wayes of life,
thou shalt make me full of joy with thy countenance.
Men and brethren, let me freely speak unto you
of the patriarch David, that he is both dead and buried,
and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that
he had sworn with an oath to him, that of the
fruit of his loyns, according to the flesh, he would
raise up Christ to sit on his throne:

He seeing this before, spake of the resurrection
of Christ, that his soul was not left in hell, neither
his flesh did see corruption.

This Jesus hath God raised up, whereof we all
witnesses.

Therefore being by the right hand of God ex-
alted, and having received of the Father the promise
of the holy Ghost, he hath shed forth this, which ye
see and hear.

For David is not ascended into the heavens, but
saith himself, The Lord said unto my Lord, Sit
on my right hand,

Untill I make thy foes thy footstool.

Therefore let all the house of Israel know
certainly, that God hath made that same Jesus whom
ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked
in their heart, and said unto Peter, and to the rest
of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized
every one of you in the Name of Jesus Christ,
for the remission of sins, and ye shall receive the gift
of the holy Ghost,

For the promise is unto you, and to your children,
and to all that are afar off, even as many as the
Lord our God shall call.

And with many other words did he testifye,
and exhorted, saying, Save your selves from this
perverse generation.

Then they that gladly received his word, were
baptized: and the same day there were added unto
them about three thousand souls.

And they continued stedfastly in the apostles
teaching and fellowship, and in breaking of bread,
and in prayers.

THE ACTS.

43 And fear came upon every soul: and many wonders and signes were done by the apostles.

44 And all that beleevved were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with glad eie, and singlenes of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

1 Peter and John restored a lame man to his feet,
12 How the cure was wrought.

NOW Peter and John went up together into the temple, at 5 houre of praier, being the ninth hour.

2 And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the temple which is called Beautifull, to ask almes of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediatly his feet and ancle bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew that it was he which sat for almes at the Beautifull gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or

CHAP. IV.

12 Ye be earnestly on us, although by our own power or holiness we had made this man to walk.
13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the holy One, and the Just, and desired a murderer to be granted unto you;

15 And killed the prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name, through faith in his Name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these daies:

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, whom he sent to bless you, in turning away every one of you from his iniquities.

CHAP. IIII.

The rulers offended at Peters sermon, imprison him and John. 5. They examine them.

THE ACTS.

And as they spake unto the people, the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that the rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel.

9 If we this day be examined of you good deed done to you impotent man, by what means he is made whole.

10 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldnesse of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed, standing with them, they could say nothing against.

15 But when they had commanded them to go out of the council, they conferred among themselves.

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this Name,

18 And they called them, and commanded them
not to speak at all, nor teach in the Name of Jesus.

19 But Peter and John answered and said unto
them, Whether it be right in the sight of God, to hear-
then unto you more then unto God, judge ye.

20 For we cannot but speak the things which we
have seen and heard.

21 So when they had further threatned them, they
let them go, finding nothing how they might punish
them, because of the people: for all men glorified
God for that which was done.

22 For the man was above fourty years old, on
whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own com-
pany, and reported all that the chief priests and el-
ders had said unto them.

24 And when they heard that, they lift up their
voice to God with one accord, and said, Lord, thou
art God, which hast made heaven and earth, and the
sea, and all that in them is;

25 Who by the mouth of thy servant David hast
said, Why did the heathen rage, and the people
imagine vain things?

26 The kings of the earth stood up, and the rulers
were gathered together against the Lord, and a-
gainst his Christ.

27 For of a truth against thy holy childe Jesus
whom thou hast anointed, both Herod, and Pontius
Pilate, with the Gentiles, and the people of Israel
were gathered together,

28 For to do whatsoever thy hand and thy counsell
determined before to be done.

29 And now, Lord, behold their threatnings, and
grant unto thy servants, that with all boldnesse they
may speak thy word,

30 By stretching forth thine hand to heale: and that
signs and wonders may be done by the name of thy
holy childe Jesus.

31 ¶ And when they had prayed, the place was
shaken where they were assembled together, and they
were all filled with the holy Ghost, and they spake
the word of God with boldnesse.

32 And the multitude of them that beleaved, were
of one heart, and of one soul: neither said any of
them, that ought of the things which he possessed,
was his own, but they had all things common.

33 And with great power gave the apostles wit-
ness.

of the resurrection of the Lord Jesus, and
grace was upon them all.

34 Neither was there any among them that lacked
for as many as were possessors of lands, or houses,
them, and brought the prices of the things that
were sold,

35 And laid them down at the apostles feet, and
distribution was made unto every man according
to his need.

36 And Joseph, who by the apostles was surnamed
Barnabas (which is being interpreted, The son of
consolation) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and
laid it at the apostles feet.

CHAP. V.

1, 10 *Ananias and Sapphira fall down dead.* 11 *The*
apostles work many miracles.

BUT a certain man named Ananias, with Sapphi-
ra his wife, sold a possession,

2 And kept back part of the price, his wife also being
privie to it, and brought a certain part, and laid it
at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled
thy heart to lie to the holy Ghost, and to keep back
part of the price of the land?

4 Whiles it remained, was it not thine own?
after it was sold, was it not in thine own power?
why hast thou conceived this thing in thine heart?
thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down
and gave up the ghost: and great fear came on
them that heard these things.

6 And the young men arose, wound him up, and
carried him out, and buried him.

7 And it was about the space of three hours after
when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether
ye sold the land for so much. And she said, Yea,
for so much.

9 Then Peter said unto her, How is it that ye have
agreed together, to tempt the Spirit of the Lord?
Behold, the feet of them which have buried thy
husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and
yielded up the ghost: and the young men came in,
and found her dead, and carrying her forth, buried her
beside her husband.

And great fear came upon all the church,
as many as heard these things.

¶ And by the hands of the apostles were many
signes and wonders wrought among the people (and
they were all with one accord in Solomons porch,

13 And of the rest durst no man joyn himself to
them: but the people magnified them.

14 And beleivers were the more added to the Lord
(multitudes both of men and women)

15 Insomuch that they brought forth the sick into
the streets, and laid them on beds and couches, that
at the least, the shadow of Peter passing by, might
overshadow some of them.

16 There came also a multitude out of the cities
round about unto Jerusalem, bringing sick folks,
and them which were vexed with unclean spirits: and
they were healed every one.

17 ¶ Then the high priest rose up, and all they
that were with him, (which is the sect of the Sad-
duces) and were filled with indignation,

18 And laid their hands on the apostles, and put
them in the common prison.

19 But the angel of the Lord by night opened the
prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people
all the words of this life.

21 And when they heard that, they entred into the
temple early in the morning, and taught: but the high
priest came, and they that were with him, and called
the counsell together, and all the senate of the children
of Israel, & sent to the prison to have them brought.

22 But when the officers came, and found them
not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all
fasty, & the keepers standing without before y doors:
but when we had opened, we found no man within.

24 Now when the high priest, and the captain of
the temple, and the chief priests heard these things,
they doubted of them whereunto this would grow.

25 Then came one, and told them, saying, Behold, the
men whom ye put in prison, are standing in the tem-
ple, and teaching the people.

26 Then went the captain with the officers, and
brought them without violence: (for they feared
the people, lest they should have been stoned.)

27 And when they had brought them, they set them
before the counsell: and the high priest asked them,

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28 Saying, Did not we straitly command you, that you should not teach in this Name? And behold, you have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree :

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the councell, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 For before these dayes rose up Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves : who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the dayes of the taxing, and drew away much people after him : he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : for if this counsell, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed : and when they had called the apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the councell, rejoycing that they were counted worthy to suffer shame for his Name.

42 And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.

CHAP. VI.

The apostles care for the poore, and for preaching the word. 3 Seven men chosen deacons.

And in those dayes, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this businesse.

4 But we will give our selves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude; and they chose Steven, a man full of faith, & of the holy Ghost, and Philip, & Prochorus, and Nicanor, & Timon, and Permenas, and Nicolas a Proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Steven full of faith and power did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steven.

10 And they were not able to resist the wisdom, and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the councel;

13 And set up false witnesses, which said, This man teacheth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customes which Moses delivered us.

15 And all that sate in the councell, looking stedfastly on him, saw his face, as it had been the face of an angel,

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CHAP. VII

*Stephen answereth to his accusation. 51 Heretofore
the peoples rebellion; and murdering of Christ.*

Then said the high priest, Are these things
2 And he said, Men, brethren, and fathers
hearken, The God of glory appeared unto our fathers
Abraham, when he was in Mesopotamia, before
dwelt in Charran,

3 And said unto him, Get thee out of thy country
and from thy kindred, and come into the land which
I shall shew thee,

4 Then came he out of the land of the Chaldees
and dwelt in Charran: and from thence, when
his father was dead, he removed him into this land
wherein ye now dwell,

5 And he gave him none inheritance in it, no more
much as to set his foot on, yet he promised that
he would give it to him for a possession, and to his
seed after him, when as yet he had no child,

6 And God spake on this wise, that his seed should
sojourn in a strange land, and that they should bring
them into bondage, and intreat them evil four hun-
dred years.

7 And the nation to whom they shall be in bondage
will I judge, said God: and after that shall they
come forth, and serve me in this place.

8 And he gave him the Covenant of circumcision;
and so Abraham begat Isaac, and circumcised him
on the eighth day: and Isaac begat Jacob, and Jacob
begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph
into Egypt: but God was with him,

10 And delivered him out of all his afflictions,
and gave him favour and wisdom in the sight of
Pharaoh king of Egypt; and he made him governor
over Egypt, and all his house.

11 Now there came a dearth over all the land
of Egypt and Canaan, and great affliction, and our
fathers found no sustenance.

12 But when Jacob heard that there was corn
in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known
to his brethren, and Josephs kindred was made
known unto Pharaoh.

14 Then sent Joseph, and called his father
to him, and all his kindred, threescore & fifteen
persons.

15 So Jacob went down into Egypt, and died,
and our fathers,

And were carried over into Sichem and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor the father of Sichem.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

Till another king arose, which knew not Joseph.

The same dealt subtilly with our kindred, and will intreated our fathers, so that they cast out their young children, to the end they might not live.

In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three moneths :

And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

For he supposed his brethren would have understood, how that God by his hand would deliver them: but they understood not.

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another ?

But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us ?

Wilt thou kill me, as thou didst the Egyptian yesterday ?

Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

Then said the Lord to him, Put off thy shoes from

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thy feet for the place where thou standest, in this ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: and now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those daies, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered me slain beasts and sacrifices, by the space of fourty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen:

45 Which also our fathers that came after brought in with Jesus unto the possession of the Gentiles; whom God drave out before the face of our fathers, unto the dayes of David,

CHAP. VIII.

Who found favour before God, and desired to
a tabernacle for the God of Jacob.

But Solomon built him an house.

Howbeit the most high dwelleth not in
temples made with hands, as saith the prophet,

Heaven is my throne, and earth is my footstool:

What house will ye build me, saith the Lord? or

what is the place of my rest?

Hath not my hand made all these things?

Ye stiffe-necked and uncircumcised in heart
and ears, ye do alwayes resist the holy Ghost, as
your fathers did, so do ye.

Which of the prophets have not your fathers
persecuted? and they have slain them which shewed
fore of the coming of the just One, of whom ye
have been now the betrayers and murderers:

Who have received the law by the disposition
of angels, and have not kept it.

When they heard these things, they were cut to
the heart, and they gnashed on him with their teeth.

But he being full of the holy Ghost, looked up
steadfastly into heaven, and saw the glory of God, and
Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and
the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stop-
ped their ears, and ran upon him with one accord.

And cast him out of the city, and stoned him:
and the witnesses laid down their clothes at a
young mans feet, whose name was Saul.

And they stoned Stephen, calling upon God, and
saying, Lord Jesus receive my spirit.

And he kneeled down, and cried with a loud
voice, Lord, lay not this sin to their charge. And
when he had said this, he fell asleep.

CHAP. VIII.

*The church planted in Samaria by Philip, 13 enlarged
by Peter and John.*

And Saul was consenting unto his death. And
at that time there was a great persecution
against the church which was at Jerusalem, and they
were all scattered abroad throughout the regions
of Judea and Samaria, except the apostles.

And devout men carried Stephen to his buriall,
and made great lamentation over him.

As for Saul, he made havock of the church,
entering into every house, and haling men and
women,

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women committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they beleaved Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men & women.

13 Then Simon himself beleaved also, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who when they were come down, prayed for them, that they might receive the holy Ghost,

16 For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness;

CHAP. VIII.

And if perhaps the thought of thine heart may be given thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

25 And they, when they had testified, and preached the word of the Lord, returned to Jerusalem, & preached the Gospel in many villages of the Samaritanes.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way which goeth down from Jerusalem to Gaza, which is desert.

27 And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace Queen of the Ethiopians, who had the charge of all the treasure, & had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, reading the prophet.

29 Then the spirit said unto Philip, Go neer, and shew thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

And he said, How can I, except some man should guide me? And he desired Philip, that he would come and sit with him.

The place of the scripture which he read, was this, He was led as a sheep to the slaughter, and like a lamb before his shearer, so opened he not his mouth:

31 In his humiliation, his judgement was taken away: and who shall declare his generation? For his life is taken from the earth.

32 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

33 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

34 And as they went on their way, they came unto certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized?

35 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

36 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

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And the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: & passing through he preached in all the cities, till he came to Cesarea.

CHAP. IX.

1 Saul going to Damascus, & is stricken to the earth.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men, or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came neer Damascus, and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord. And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him, stood speechlesse, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three dayes without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called, Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard many of this man, how much evill he hath done to thy saints at Jerusalem.

14 And here he hath authority from the Lord, to binde all that call on thy Name.

15 But the Lord said unto him, Go thy way : for I have chosen a vessell unto me, to bear my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my Names sake.

17 And Ananias went his way, and entred into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes, as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, & came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and commanded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many daies were fulfilled, the Jews took counsell to kill him.

24 But their laying await was known of Saul : and he watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples, but they were all afraid of him, and beleevied not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they thought about to slay him.

Q

30 Which

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30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tiberias.

31 Then had the churches rest throughout all Judaea, and Galilee, and Samaria, and were edified, and increasing in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 ¶ And it came to passe as Peter passed through all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palfie.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediatly.

35 And all that dwelt at Lydda, and Saron, brought him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almes-deeds which she did.

37 And it came to passe in those dayes, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would tarry to come to them.

39 Then Peter arose, and went with them: when he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up: and when hee had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many beleevied in the Lord.

43 And it came to passe, that he tarried many daies in Joppa, with one Simon a tanner.

CHAP. X.

¶ Cornelius sendeth for Peter: 34 Peter preacheth. 40 The Holy Ghost falleth on the hearers.

CHAP. X.

There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, & said, What is it, Lord? And he said unto him, Thy prayers & thine alms are come up for a memoriall before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessell was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius had made enquiry for Simons house, and stood before the gate,

THE ACTS

18 And called, and asked whether Simon which
 is surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the
 said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and
 with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men, which
 sent unto him from Cornelius, and said, Behold, I
 am he whom ye seek: what is the cause wherefore ye
 come?

22 And they said, Cornelius the Centurion, a
 man, and one that feareth God, and of good report
 among all the nation of the Jews, was warned from
 God by an holy angel, to send for thee into his
 house, and to hear words of thee.

23 Then called he them in, and lodged them. And
 on the morrow Peter went away with them, and
 certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Ces-
 area: and Cornelius waited for them, and had
 called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him,
 and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I
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27 And as he talked with him, he went in, and found
 many that were come together.

28 And he said unto them, Ye know how that it
 is an unlawfull thing for a man that is a Jew,
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 nation: but God hath shewed me that I should
 call any man common or unclean.

29 Therefore came I unto you without gain-
 saying: as I was sent for: I ask therefore for what
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 in my house, and behold, a man stood before me in
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31 And said, Cornelius, thy prayer is heard, and
 thine almes are had in remembrance in the sight
 of God.

32 Send therefore to Joppa, and call hither Simon
 whose surname is Peter; he is lodged in the house
 of one Simon a tanner, by the sea side, who when he
 shall see thee, shall speak unto thee.

33 Immediately therefore I sent to thee, and

CHAP. X.

well done, that thou art come. Now therefore
we all here present before God, to hear all
things that are commanded thee of God.

¶ Then Peter opened his mouth, and said, Of a
truth I perceive that God is no respecter of persons:

But in every nation, he that feareth him, and
doeth righteousnesse, is accepted with him.

The word which God sent unto the children of Isra-
el, preaching peace by Jesus Christ, (he is Lord of all)

That word (*I say*) you know, which was publish-
ed throughout all Judea, and began from Galilee,
after the baptisme which John preached:

How God anointed Jesus of Nazareth with
the holy Ghost, and with power, who went about do-
ing good, and healing all that were oppressed of the
devil: for God was with him.

And we are witnesses of all things which he
did both in the land of the Jews, and in Jerusalem,
whom they slew and hanged on a tree:

How God raised up the third day, and shewed
him openly;

Not to all the people, but unto witnesses, cho-
sen before of God, even to us who did eat and drink
with him after he rose from the dead.

And he commanded us to preach unto the people,
and to testify that it is he which was ordained of
God to be the judge of quick and dead.

To him give all the prophets witnesse, that
through his Name whosoever beleeveth in him, shall
receive remission of sins.

¶ While Peter yet spake these words, the holy
Ghost fell on all them which heard the word.

And they of the circumcision which beleeved,
were astonished, as many as came with Peter, because
that on the Gentiles also was poured out the gift of the
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For they heard them speak with tongues,
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Can any man forbid water, that these should be
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CHAP. XI.

Peter being accused for going in to the Gentiles, &c.
and his defence, which is accepted.

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And the apostles and brethren that were in Caesarea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

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6 Upon the which when I had fastned mine eyes, I considered, and saw four-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the air.

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10 And this was done three times: and all were drawn up again into heaven.

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Now they which were scattered abroad upon persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

And some of them were men of Cyprus, and went, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them; and a great number beleeveth, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch:

Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

For he was a good man, and full of the holy ghost, and of faith: and much people was added unto the Lord.

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And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to passe in the dayes of Claudius Cesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

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Herod persecuteth the Christians, killeth James, imprisoneth Peter, who is delivered by an angel.

Now about that time, Herod the king stretched forth his hands to vex certain of the Church.

And he killed James the brother of John with the sword.

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THE ACTS.

and delivered him to foure quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

7 Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him.

8 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the doore kept the prison.

9 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

10 And the angel said unto him, Gird thy self, and binde on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

11 And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

12 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on thorow one street, and forthwith the angel departed from him.

13 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, & hath delivered me out of the hand of Herod, & from all the expectation of the people of the Jews.

14 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

15 And as Peter knocked at the doore of the gate, a damsel came to hearken, named Rhoda.

16 And when she knew Peters voice, she opened not the gate for gladnesse, but ran in, and told how Peter stood before the gate.

17 And they said unto her, Thou art mad. But she constantly affirmed, that it was even so. Then said they, It is his angel.

18 But Peter continued knocking: and when they had opened the doore and saw him, they were astonished.

19 But he beckening to them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison: and he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

CHAP. XII.

As soon as it was day, there was an uproar
among the soldiers, what was become of Peter.

And when Herod had sought for him, and found
him not, he examined the keepers, and commanded
that they should be put to death. And he went down
from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them
of Tyre and Sidon: but they came with one accord
to him, and having made Blastus the kings chamber-
lain their friend, desired peace, because their countrey
was nourished by the kings countrey.

And upon a set day, Herod arrayed in royal apparel,
sat upon his throne, & made an oration unto them.

22 And the people gave a shout, saying, It is the
voice of a god, and not of a man.

23 And immediatly the angel of the Lord smote
him, because he gave not God the glory; and he
was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and saul returned from Jeru-
salem, when they had fulfilled their ministry,
and took with them John whose surname was Mark.

CHAP. XIII.

2 Paul and Barnabas chosen to go to the Gentiles. 7 Of
Sergius Paulus and Elymas the sorcerer.

NOW there were in the church that was at An-
tioch, certain prophets and teachers: as Barna-
bas, and Simeon that was called Niger, and Lucius
of Cyrene, and Manaen, which had been brought up
with Herod the terrarch, and Saul.

2 As they ministred to the Lord, and fasted, the ho-
ly Ghost said, Separate me Barnabas and Saul, for
the work whereunto I have called them.

3 And when they had fasted and prayed, and laid
their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost,
departed unto Seleucia, and from thence they sailed to
Cyprus.

5 And when they were at Salamis, they preached
the word of God in the synagogues of the Jews,
and they had also John to their minister.

6 And when they had gone through the isle unto
Paphos, they found a certain sorcerer, a false prophet,
a Jew, whose name was Barjesus;

7 Which was with the deputy of the countrey,
Sergius Paulus, a prudent man: who called for Bar-
nabas and Saul, and desired to hear the word of God.

THE ACTS.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou childe of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blinde, not seeing the sun for a season. And immediatly there fell on him a mist and a darknesse, and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was done, beleeveld, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sate down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckening with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave unto them judges, about the space of foure hundred and fifty years, untill Samuel the prophet.

21 And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.

CHAP. XII.

24 Of this manseed hath God according to his promise raised unto Israel a Saviour Jesus.

25 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

26 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

27 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

28 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

29 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

30 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

31 But God raised him from the dead:

32 And he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

33 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

34 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalme, Thou art my son, this day have I begotten thee.

35 And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise, I will give you the sure mercies of David.

36 Wherefore he saith also in another psalme, Thou shalt not suffer thine holy One to see corruption.

37 For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

38 But he whom God raised again, saw no corruption.

39 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

40 And by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses.

41 Beware therefore, lest that come upon you which

THE ACTS.

in the prophets.

Behold, ye despisers, and wonder, and perish: for I will work a work in your dayes, a work which you shall in no wise beleieve though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews, and religious profelytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, & spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have beene spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternall life, beleeyed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIIII.

Paul and Barnabas are persecuted. 8 Paul healeth a lame man, they are reputed as gods. 19 Paul is stoned.

And it came to passe in Iconium, that they went both together into the synagogue of the Jews, and to spake, that a great multitude both of the Jews, and also of the Greeks, beleeyed.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the

CHAP. XVIII.

the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to kill them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the gospel.

8 ¶ And there sate a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak, who stood fastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; and he leaped and walked.

11 And when 5 people saw what Paul had done, they lift up their voices, saying in 5 speech of Lycaonia, The gods are come down to us in the likenesse of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the citie, supposing he had been dead.

20 Howbeit,

THE ACTS.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to the city, and had taught many, they returned again to Antioch, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they beleaved.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with his disciples.

CHAP. XV.

1 *Dissension ariseth touching circumcision. 6 The apostles consult about it. 22 Their determination.*

AND certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question.

3 And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which beleaved, saying, That it was needfull to circumcise them, and to command them to keep the law of Moses.

CHAP. XV.

¶ And the apostles and elders came together to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men and brethren, we know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and beleeve.

8 And God which knoweth the hearts, bare them witnesse, giving them the holy Ghost, even as he did unto us :

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11 But we beleeve that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down : and I will build again the ruines thereof, & I wil set it up :

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works, from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God :

20 But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

22 Then pleased it the apostles and elders with the whole church, to send chosen men of their own company

company to Antioch, with Paul and Barnabas, and Judas surnamed Barsabas, and Silas chief men among the brethren.

23 And wrote letters by them after this manner. The apostles, and elders, and brethren, send greetings unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, & certain which went from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, & keep the law, to whom we gave no such commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden then these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep your selves, ye shall do well, Fare ye well.

30 So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas being Prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch teaching and preaching the word of the Lord, with many others also.

36 ¶ And some dayes after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

CHAP. XV.

But Paul thought not good to take him with him, who departed from them from Pamphilia, and went not with them to the work.

And the contention was so sharp between them, that they departed asunder one from the other: and Barnabas took Mark, and sailed unto Cyprus.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

Paul having circumcised Timothy, 14 converteth Lydia, 16 casteth out a spirit of divination.

Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the Son of a certain woman, which was a Jewesse, and beleeyed: but his father was a Greek:

Which was well reported of by the brethren which were at Lystra and Iconium.

Him would Paul have to go forth with him: but he took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles & elders which were at Jerusalem.

And so were the churches established in the cities, and increased in number daily.

Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

And they passing by Mysia, came down to Troas.

And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately he endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

Therefore loosing from Troas, we came with a straight course to Samothracia, & the next day to Neapolis.

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we continued in that city abiding certain dayes.

And on the sabbath we went out of the city by the river, where we supposed there should be a place of prayer, and we sat down, and many of the Thracians gathered unto us.

by a rivers side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16 ¶ And it came to passe, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by sooth-saying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many dayes: but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

19 ¶ And when her masters saw that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers.

20 And brought them to ʒ Magistrates, saying, These men being Jews, do exceedingly trouble our city,

21 And teach customes which are not lawfull for us to receive, neither to observe, being Romanes.

22 And the multitude rose up together against them, and the Magistrates rent off their clothes, and commanded to beat them,

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailour to keep them safely:

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doores were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doores open, he drew out his sword, and would have killed himself, supposing the prisoners were fled.

CHAP. XVII.

that the prisoners had been fled.

But Paul cryed with a loud voice, saying, My self no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Beleeve on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same houre of the night, and washed their stripes, and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyced, beleeving in God with all his house.

35 And when it was day, the Magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romanes, and have cast us into prison, and now do they thrust us out privately? nay verily, but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romanes.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entred into the house of Lydia, and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preacheth at Thessalonica: 4. Where some beleeve, and others persecute him. 10. He is sent to Berea. 15. He disputeth and preacheth at Athens.

Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

And Paul, as his manner was, went in unto them, and three sabbath dayes reasoned with them out of scriptures.

Opening and alledging, that Christ must have suffered, and risen again from the dead:

THE ACTS.

and \S this Jesus whom I preach unto you, is Christ.

4 And some of them beleaved, and consorted with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which beleaved not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set on the city on an uprore, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also,

7 Whom Jason hath received : and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediatly sent away Paul and Silas by night unto Berea : who coming thither, went into the synagogue of the Jews.

11 These were more noble then those in Thessalonica in that they received the word with all readiness of minde, and searched the scriptures daily, whether those things were so.

12 Therefore many of them beleaved : also of honorable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, & stirred up some people.

14 And then immediatly the brethren sent away Paul, to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain Philosophers of the Epicurean sect, and of the Stoicks, encountered him : and some

CHAP. XVII.

Will this babler say? other some, He set forth
a better forth of strange gods: because he
shewed unto them Iesus, and the resurrection.

12 And they took him, and brought him unto
Mepignus, saying, May we know what this new
doctrine, whereof thou speakest, is?

13 For thou bringest certain strange things to our
eares, we would know therefore w these things mean.

14 (For all the Athenians and strangers which
were there, spent their time in nothing else, but ei-
ther to tell or to hear Some new thing)

15 Then Paul stood in the mids of Marshall, and
said, Ye men of Athens, I perceive that in all things
ye are too superstitious.

16 For as I passed by, and beheld your devotions,
I found an altar with this inscription, T O T H E
UNKNOWN GOD. Whom therefore ye
ignorantly worship, him declare I unto you:

17 God that made the world, and all things
therein, seeing that he is Lord of heaven and earth,
dwelleth not in temples made with hands:

18 Neither is worshipped with mens hands, as
though he needed any thing, seeing he giveth to all
life, and breath, and all things,

19 And hath made of one bloud all nations of
men, for to dwell on all the face of the earth, and
hath determined the times before appointed; and
the bounds of their habitation:

20 That they should seek the Lord, if haply they
might feel after him, and finde him, though he be
not far from every one of us.

21 For in him we live, and move, and have our
being, as certain also of your own poets have said,
For we are also his off-spring.

22 Forasmuch then as we are the off-spring of God,
we ought not to think that the Godhead is like unto
gold, or silver, or stone graven by art& mans device.

23 And the times of this ignorance God winked at,
but now comandeth all men every where to repent:

24 Because he hath appointed a day in the which
he will judge the world in righteousness, by that
man whom he hath ordained, whereof he hath gi-
ven assurance unto all men, in that he hath raised
him from the dead.

25 And when they heard of the resurrection of
the dead, some mocked: and others said, We will
hear thee again of this matter.

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So Paul departed from among them.

24. Where certain men clave unto him, and believed: among the which was Dionysius the Areopagite, & a woman named Damaris, & others with them.

CHAP. XVIII.

1. Paul labouring with his hands, and preaching at Corinth, is encouraged in a vision.

After these things, Paul departed from Athens, and came to Corinth,

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3. And because he was of the same craft, he abode with them and wrought (for by their occupation they were tent-makers)

4. And he reasoned in the synagogue every sabbath, and perswaded the Jews, and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the synagogue.

8. And Crispus the chief ruler of the synagogue believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

10. And he continued there a year and six months, teaching the word of God among them.

11. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

12. Saying, this fellow perswadeth men to worship God contrary to the law.

13. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdnesse, O ye Jews, reason would that I should bear with you.

14. But if it be a question of words and names,

CHAP. XIE.

And Paul said, look ye to it, for I will be as unto you, as I have been unto the Jews.

18 And he drave them from the judgement seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement seat: and Gallio cared for none of those things.

19 And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea: for he had a vow.

20 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

21 When they desired him to tarry longer time with them, he consented not:

22 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will: and he sailed from Ephesus.

23 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

24 And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, strengthening all the disciples.

25 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

26 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

27 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

28 And when he was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had beleevd through grace.

29 For he mightily convinced the Jews, & that publicly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

1 The holy Ghost is given by Pauls hands. And it came to passe, that while Apollos was at Corinth, Paul having passed through the upper coasts,

came to Ephesus, and finding certain disciples he said unto them, Have ye received the Holy Ghost since ye beleevd? and they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? and they said, Unto Johns baptisme.

4 Then said Paul, John verily baptized with the baptisme of repentance, saying unto the people, That they should beleve on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, & spake boldly for the space of three moneths, disputing & perswading the things concerning the kingdome of God.

9 But when divers were hardned, & beleevd not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought speciall miracles by the hands of Paul.

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, excommunicate, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, & overcame them, & prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews & Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that beleevd came, and confessed, and shewed their deeds.

They also of them which used curious arts
brought their books together, and burned them
before all men: and they counted the price of their
books, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, & prevailed.
21 ¶ After these things were ended, Paul purposed
in the spirit, when he had passed through Macedonia,
and Achaia, to go to Jerusalem, saying, After I have
been there I must also see Rome.

22 So he sent into Macedonia two of them that mi-
nistered unto him, Timotheus and Erastus, but he him-
self stayed in Asia for a season.

23 And the same time there arose no small stir
about that way.

24 For a certain man named Demetrius, a silver
smith, which made silver shrines for Diana, brought
no small gain unto the craftsmen:

25 Whom he called together with the workmen
of like occupation, and said, Sirs, ye know that by
this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at E-
phesus, but almost throughout all Asia, this Paul hath
perswaded and turned away much people, saying, that
they be no gods which are made with hands.

27 So that not only this our craft is in danger
to be set at naught: but also that the temple of the
great goddesse Diana should be despised, and her
magnificence should be destroyed, whom all Asia, and
the world worshippeth.

28 And when they heard these sayings, they were
full of wrath, and cried out, saying, Great is Diana of
the Ephesians.

29 And the whole city was filled with confusion,
and having caught Gaius and Aristarchus, men of
Macedonia, Pauls companions in travel, they rushed
with one accord into the theatre.

30 And when Paul would have entred in unto the
people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his
friends, sent unto him, desiring him that he would
not adventure himself into the theatre.

32 Some therefore cried one thing, and some an-
other, for the assembly was confused, and the more
of them knew not wherefore they were come together.

33 And they drew Alexander out of the multi-
tude, the Jews putting him forward. And Alexander
standing with the hand, and would have made his
speech unto the people, R. S. 39 But

...that when they know that he was a Jew
...voice about the space of two houres
...Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the
ple, he said, Ye men of Ephesus, what man is
that knoweth not how that the city of the Eph
us is a worshipper of the great goddesse Diana,
of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken
against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, who
are neither robbers of churches, nor yet blasphemers
of your goddesse.

38 Wherefore if Demetrius and the craftsmen
which are with him, have a matter against any man,
the law is open, and there are deputies, let them im
plead one another.

39 But if ye enquire any thing concerning other
matters, it shall be determined in a lawfull assembly.

40 For we are in danger to be called in question
for this dayes uprore, there being no cause whereby
we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the
assembly.

CHAP. XX.

Paul celebrateth the Lords supper, and preacheth.

1 And after the uprore was ceased, Paul called unto
him the disciples, and embraced them, and de
parted for to go into Macedonia.

2 And when he had gone over those parts, and had
given them much exhortation, he came into Greece.

3 And there abode three moneths: and when the
Jews laid wait for him, as he was about to sail into
Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of
Berea: and of the Thessalonians, Aristarchus and Se
neca: and Gaius of Derbe and Timotheus: and of
Asia, Tychicus and Trophimus:

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the
dayes of unleavened bread, and came unto them to
Troas in five dayes, where we abode seven dayes.

7 And upon the first day of the week, when the
disciples came together to break bread, Paul preached
unto them, ready to depart on the morrow, and con
tinued his speech untill midnight.

8 And there were many lights in the upper cham
ber where they were gathered together.

9 And

CHAP. XXII.

the castle, and bade that he should be examined, charging: that he might know wherefore they were set against him.

15 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, & uncondemned?

16 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest for this man is a Romane.

17 Then the chief captain came, and said unto him, Tell me, are thou a Romane? He said, Yea.

18 And the chief captain answered, With a great price I obtained this freedome. And Paul said, But I was free-born.

19 Then straightway they departed from him, which should have examined him: and the chief captain also was afraid after he knew that he was a Romane, and because he had bound him.

20 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

As Paul pleadeth his cause. 2 Ananias commandeth to smite him. 7 Diffension among his accusers.

And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, untill this day.

3 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

4 Then said Paul unto him, God shal smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

5 And they that stood by, said, Revilest thou Gods high priest?

6 Then said Paul, I wist not brethren, that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

7 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead, I am called in question.

8 And when he had so said, there arose a diffension between the Pharisees and the Sadducees: and the multitude was divided.

And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, We see no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more then fourty which had made this conspiracie.

14 And they came to the chief priests and elders, & said, We have bound our selves under a great curse, that we will eat nothing untill we have slain Paul.

15 Now therefore ye with the council, signify to the chief captain, that he bring him down unto you tomorrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls sisters son heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to us into the council, as though they would enquire something of him more perfectly.

and themselves with an oath, that they would not drink till they have killed him. And as they are ready, looking for a promise from him. So the chief captain then let the young man depart, and charged him, See thou tell no man, these things which thou hast shewed these things to me.

And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cæsarea, with horsemen threescore and ten, and spearmen two hundred at the third houre of the night.

And provide them beasts, that they may set Paul, and bring him safe unto Felix the governour.

And he wrote a letter after this manner.

Claudius Lysias unto the most excellent governour Felix, sendeth greeting.

This man was taken of the Jews, & should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman.

And when I would have known the cause wherefore they accused him, I brought him forth to their counsel:

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

And when it was told me, how that the Jews did wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

Then the souldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

On the morrow they left the horsemen to go with him, and returned to the castle.

Who when they came to Cæsarea, & delivered the man, presented Paul also before him.

And when the governour had read the letter, asked of what province he was. And when he understood that he was of Cilicia:

I will hear thee, said he, when thine accusers are come. And he commanded him to be kept in Herods judgement hall.

CHAP. XXIIII.

Paul accused by Tertullus, answereth for himself.

And after five dayes, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governour.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietnesse, and that very worthy dayes are done unto this nation by thy providence,

3 We accept it alwayes, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding that I be not further tedious unto thee, I pray thee, that thou wouldest hear us in thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes.

6 Who also hath gone about to prophane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyfias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee: examining of whom thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, That these things were so.

10 Then Paul, after that the governour had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self.

11 Because that thou mayest understand, that these are yet but twelve dayes since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeving all things which are written in the law and the prophets:

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have no wayes a conscience void of offence toward God, toward men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Wh

Whereupon certain Jews from Asia
stood in the temple, neither with malice,
nor to kill.

16 Who ought to have been here before thee, and
object, if they had ought against me.

17 Or else let these same here say, if they have found
any evil doing in me, while I stood before the council.

18 Except it be for this one voice, that I cried
standing among them, Touching the resurrection of
the dead, I am called in question by you this day.

19 And when Felix heard these things, having more
perfect knowledge of that way, he deferred them,
and said, When Lyfias the chief captain shall come
down, I will know the uttermost of your matter.

20 And he commanded a centurion to keep Paul, &
to let him have liberty, and that he should forbid
none of his acquaintance to minister, or come to him.

21 And after certain dayes, when Felix came with
his wife Drusilla, which was a Jewesse, he sent for
Paul, and heard him concerning the faith in Christ.

22 And as he reasoned of righteousness, temper-
ance, and judgement to come, Felix trembled, and
answered, Go thy way for this time, when I have a
convenient season, I will call for thee.

23 He hoped also that money should have been gi-
ven him of Paul, that he might loose him: wherefore
he sent for him the oftner, and communed with him.

24 But after two years, Portius Festus came into
Felix room: and Felix willing to shew the Jews a
pleasure, left Paul bound.

CHAP. XXV.

Paul accused before Festus, & answereth for himself.

NOW when Festus was come into the province,
after three dayes he ascended from Cesarea to Je-
rusalem.

1 Then the high priest and the chief of the Jews
informed him against Paul, and besought him,

2 And desired favour against him, & he would send for
him to Jerusalem, laying wait in & way to kill him.

3 But Festus answered, that Paul should be kept at
Cesarea, and that he himself would depart shortly
thither.

4 Let them therefore, said he, which among you
are able, go down with me, and accuse this man, if
there be any wickednesse in him.

5 And when he had tarried among them more than
ten dayes, he went down unto Cesarea, and the next

6 And being in the judgement seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and had many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsars judgement seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man may deliver me unto them, I appeal unto Cesar.

12 Then Festus when he had conferred with the counsellors, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain dayes king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many dayes, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romanes to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sate on the judgement seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed.

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved,

CHAP. XXV.

At the hearing of Augustus, I commanded that he should be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would see the man my self. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principall men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, & that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withall to signifie the crimes laid against him.

CHAP. XXVI.

2 *Paul in presence of Agrippa declareth his life.*

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself.

3 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews.

4 Especially, because I know thee to be expert in customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

5 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

6 Which knew me from the beginning (if they would testifie) that after the most straitest sect of our religion, I lived a Pharisee.

7 And now I stand, and am judged for the hope of the promise made of God unto our fathers.

8 Unto which promise our twelve tribes instantly turning God day and night, hope to come; for which

king Agrippa, I am accused of the
Why should it be thought a thing incredible
with you, that God should raise the dead?

I verily thought with my self, that I ought to do
many things contrary to γ name of Jesus of Nazareth.

Which thing I also did in Jerusalem, and many
of the saints did I shut up in prison, having received
authority from the chief priests, and when they were
sent to death, I gave my voice against them.

And I punished them oft in every synagogue,
and compelled them to blaspheme: and being exceedingly
mad against them, I persecuted them even unto
strange cities.

Whereupon as I went to Damascus with authority
and commission from the chief priests:

At midday, O king, I saw in the way a light from
heaven, above the brightnesse of the sun; shining
round about me, and them which journeyed with me.

And when we were all fallen to the earth, I
heard a voice speaking unto me, and saying in the Hebrew
tongue, Saul, Saul, why persecutest thou me?
It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I
am Jesus, whom thou persecutest.

But rise, and stand upon thy feet, for I have
appeared unto thee for this purpose, to make thee a
minister and a witness both of these things which
thou hast seen, and of those things in the which I will
appear unto thee.

Delivering thee from the people, and from the
Gentiles, unto whom now I send thee,

To open their eyes, & to turn them from darknes
to light, and from the power of Satan unto God, that
they may receive forgiveness of sins, and inheritance
among them which are sanctified by faith γ is in me.

Whereupon, O king Agrippa, I was not disobedient
unto the heavenly vision:

But shewed first unto them of Damascus, and
at Jerusalem, and throughout all the coasts of Judea,
and then to the Gentiles, that they should repent and
turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple,
and went about to kill me.

Having therefore obtained help of God, I continue
unto this day, witnessing both to small and
great, saying none other things then those which
the prophets and Moses did say should come:

33 That

CHAP. XXVII.

That Christ should suffer, and that he should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thy self, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speak freely: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, beleevest thou the prophets? I know that thou beleevest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, & altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, this man doth nothing worthy of death or of bonds.

32 Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul shipping towards Rome, foresheweth the danger of the voyage.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

2 And entring into a ship of Adramyttium, we lanch- ed, meaning to sail by the coasts of Asia, one Ar- charchus a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Jul- ius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanch- ed from thence, we sailed under Cyprus, because the windes were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexan- dria sailing into Italy, and he put us therein.

7 And when we had sailed slowly many dayes, and

THE ACTS.

7 And when they were come over against Gnidus, the winde nor-
thering us we sailed under Crete, over against Salmon.

8 And hardly passing it, came to a place (is called)
The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sail-
ing was now dangerous, because the fast was now
already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this
voyage will be with hurt and much damage, not
only of the lading and ship, but also of our lives.

11 Neverthelesse, the centurion beleeveth the master
and the owner of the ship, more then those things
which were spoken by Paul.

12 And because the haven was not commodious to
winter in, the more part advised to depart thence al-
so, if by any means they might attain to Phenice, and
there to winter; which is an haven of Crete, and lieth
toward the south-west, and north west.

13 And when the south-winde blew softly, sup-
posing that they had obtained their purpose, loosing
thence they sailed close by Crete.

14 But not long after there arose against it a tem-
pestuous winde, called Euroclydon.

15 And when the ship was caught, and could not
bear up into the winde, we let her drive.

16 And running under a certain island which is cal-
led Clauda, we had much work to come by the boats.

17 Which when they had taken up, they used helps,
undergirding the ship; & fearing lest they should fall
into the quicksands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest,
the next day they lightened the ship.

19 And the third day we cast out with our own
hands the tackling of the ship.

20 And when neither sun, nor stars in many dayes
appeared, and no small tempest lay on us, all hope
that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the
midst of them, and said, Sirs, ye should have hearken-
ed unto me, and not have loosed from Crete, and so
have gained this harm and losse:

22 And now I exhort you to be of good cheer: for
there shall be no losse of any mans life among you,
but of the ship.

23 For there stood by me this night the angel of
God whose I am, and whom I serve,

24 Saying, Fear not Paul, thou must be brought
before the governor.

CHAP. XXVII.

Paul the Celler: and so, God hath given thee all that thou hast desired with thee.

25 Wherefore first be of good cheer: for I believe in God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up & down in Atria about midnight, the shipmen deemed that they drew near to some countrey.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoysed up the main sail to the winde, and made toward shore.

41 And falling into a place where two seas meet,

THE ACTS.

they ran the ship aground, and the fore-part
and remained unmoveable, but the hinder
was broken with the violence of the waves.

41. And the souldiers counsel was to kill the
soners, lest any of them should swim out, and escape.

42. But the centurion, willing to save Paul, kept
them from their purpose, and commanded that they
which could swim, should cast themselves first into
the sea, and get to land:

43. And the rest, some on boards, and some on broken
pieces of the ship: and so it came to passe that
they escaped all safe to land.

CHAP. XXVIII.

1. *The Barbarians kindnesse to Paul.*

AND when they were escaped, then they knew
that the island was called Melita.

2. And 5 barbarous people shewed us no little kind-
nes, for they kindled a fire, and received us every one
because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks,
and laid them one the fire, there came a viper out of
the heat, and fastened on his hand.

4. And when the Barbarians saw the venemous beast
hang on his hand, they said among themselves, No
doubt this man is a murderer, whom though he hath
escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and
felt no harm.

6. Howbeit they looked when he should have swollen,
or fallen down dead suddenly: but after they had
looked a great while, and saw no harm come to him,
they changed their mindes, & said that he was a god.

7. In the same quarters were possessions of the chief
man of the island, whose name was Publius, who re-
ceived us and lodged us three dayes courteously.

8. And it came to passe that the father of Publius lay
sick of a fever, and of a bloody flux, to whom Paul
went in, and prayed, and laid his hands on him, and
healed him.

9. So when this was done, others also which had
diseases in the Island, came, and were healed:

10. Who also honoured us with many honours, and
when we departed, they laded us with such things
as were necessary.

11. And after three moneths we departed in a ship
of Alexandria, which had wintred in the isle, whose
chief was Castor and Pollux.

CHAP. XXVIII.

And landing at Syracuse, we tarried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the south-wind blew, and we came the next day to Puteoli.

14 Where we found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three-taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a souldier that kept him.

17 And it came to passe that after three dayes, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customes of our fathers, yet was I delivered prisoner from Jerusalem into \S hands of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letter out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified \S kingdom of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some beleaved the things which were spoken, and some beleaved not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the holy Ghost by Esaias the prophet upon our fathers,

Saying, Go unto this people, and say, Hearing shall hear, and shall not understand, and seeing shall see, and not perceive.

27 For the heart of this people is waxed grosse, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The epistle of PAUL the apostle to the ROMANES.

CHAP. I.

1 Pauls calling. 18 Gods anger against sin.

PAUL a servant of Jesus Christ, called to be an apostle; separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

5 By whom we have received grace and apostleship for obedience to the faith among all nations for his name.

6 Among whom are ye also & called of Jesus Christ.

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing, I make mention of you alwayes in my prayers,

10 Making request (if by any means now at length I might

have a prosperous journey by the will
to come unto you.

For I long to see you, that I may impart to you
the spirituall gift, to y^end you may be established.

12 That is, that I may be comforted together with
you by the mutuall faith both of you and me.

13 Now I would not have you ignorant, brethren,
that oftentimes I purposed to come unto you (but
was let hitherto) that I might have some fruit a-
mong you also, even as among other Gentiles.

14 I am debter both to the Grecks, and to the Barba-
rians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the
gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ:
for it is y^e power of God unto salvation, to every one
that beleeueth, 10 the Jew first, and also to the Greek.

17 For therein is the righteousnesse of God re-
vealed from faith to faith: as it is written, The just
shall live by faith.

18 For the wrath of God is revealed from heaven
against all ungodlinesse, and unrighteousnesse of men,
who hold the truth in unrighteousnesse.

19 Because that which may be known of God, is
manifest in them, for God hath shewed it unto them.

20 For the invisible things of him from the crea-
tion of the world are clearly seen, being understood
by the things that are made, even his eternall po-
wer and Godhead, so that they are without excuse.

21 Because that when they knew God, they glorified
him not as God, neither were thankfull, but became
vain in their imaginations, and their foolish heart
was darkened.

22 Professing themselves to be wise, they became fool-
ish.

23 And changed the glory of the incorruptible
God, into an image made like to corruptible man, &
to birds, and foure footed beasts, and creeping things.

24 Wherefore God also gave them up to unclea-
nesse, through the lusts of their own hearts, to disho-
nour their own bodies between themselves:

25 Who changed the truth of God into a lie, and
worshipped and served the creature more then the
Creatour, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile
affections: for even their women did change the na-
turall use into that which is against nature.

27 And likewise also the men, leaving the natu-
rall

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all use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

18 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate minde to do those things which are not convenient.

19 Being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envie, murder, debate, deceit, malignitie, whisperers,

20 Backbiters, haters of God, despitefull, proud, boasters, inventers of evil things, disobedient to parents,

21 Without understanding, covenant-breakers, without naturall affection, implacable, unmercifull;

22 Who knowing the judgement of God (& they which commit such things are worthy of death) not only do the same, but have pleasure in them & do them.

CHAP. I.

1 *They that condemn sin in others, and yet sin, are inexcusable, & whether they be Jews or Gentiles.*

Therefore thou art inexcusable, O man, whose ever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest, doest the same things.

2 But we are sure & the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?

5 But after thy hardnesse and impenitent heart, treasurest up unto thy self wrath against & day of wrath, and revelation of the righteous judgement of God.

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well-doing, seek for glory, and honour, and immortalitie, eternall life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousnesse; indignation, and wrath;

9 Tribulation, and anguish upon every soul of man that doth evil, of the Jew first, & also of the Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, & also to the Gentile.

CHAP. II.

For there is no respect of persons with God.
 For as many as have sinned without law, shall
 perish without law: and as many as have
 sinned in the law, shall be judged by the law.

(For not the hearers of the law are just before
 God, but the doers of the law shall be justified.

14 For when the Gentiles which have not the
 law, do by nature the things contained in the law,
 these having not the law, are a law unto themselves.

15 Which shew the work of the law written on
 their hearts, their conscience also bearing witness,
 and their thoughts the mean while accusing, or else
 excusing one another.

16 In the day when God shall judge the secrets
 of men by Jesus Christ, according to my gospel.

17 Behold thou art called a Jew, and retest in the
 law, and makest thy boast of God.

18 And knowest his will, & approvest *ſ* things that
 are more excellent, being instructed out of the law.

19 And art confident that thou thy self art a guide
 of the blinde, a light of them *which are* in darkness.

20 An instructor of the foolish, a teacher of babes,
 hast *ſ* forme of knowledge, & of the truth in *ſ* law.

21 Thou therefore which teachest another, teachest
 thou not thy self? thou that preachest a man should
 not steal, doest thou steal?

22 Thou that sayest, a man should not commit
 adultery, doest thou commit adultery? thou that
 abhorrest idols, doest thou commit sacriledge?

23 Thou that makest thy boast of the Jew,
 though breaking the law, dishonourest thou God?

24 For the name of God is blasphemed among
 the Gentiles, through you, as it is written.

25 For circumcision verily profiteth, if thou keep
 the law: but if thou be a breaker of the law, thy cir-
 cumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the right-
 eousnesse of the law, shall not his uncircumcision
 be counted for circumcision?

27 And shall not uncircumcision which is by na-
 ture, if it fulfill the law, judge thee, who by the
 law and circumcision doest transgresse the law?

28 For he is not a Jew, who is one outwardly neither
 that circumcision, which is outward in the flesh,
 But he is a Jew which is one inwardly, and cir-
 cumcision is that of the heart, in the spirit, and not
 of the letter, whose praise is not of men, but of God.

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CHAP. III.

- The Jew's prerogative.* 28 *All are justified by*
What advantage then hath the Jew? or what profit is there of circumcision?
 2 Much every way: chiefly, because that unto them were committed the oracles of God.
 3 For what if some did not beleeve? shall their unbelief make the faith of God without effect?
 4 God forbid: yea, let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
 5 But if our unrighteousnesse commend the righteousness of God, what shall we say? is God unrighteous who taketh vengeance? (I speak as a man)
 6 God forbid: for then how shall God judge the world?
 7 For if the truth of God hath more abounded through my lie unto his glory, why also yet am I judged as a sinner?
 8 And not rather as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.
 9 What then? are we better *then they*? No in wise: for we have before proved both Jews and Gentiles; that they are all under sin,
 10 As it is written, There is none righteous, not one:
 11 There is none that understandeth, there is none that seeketh after God.
 12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.
 13 Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of asps is under their lips.
 14 Whose mouth is full of cursing and bitterness.
 15 Their feet are swift to shed blood.
 16 Destruction and misery are in their wayes:
 17 And the way of peace have they not known.
 18 There is no fear of God before their eyes.
 19 Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

CHAP. III.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that beleeve: for there is no difference:

23 For all have sinned, and come short of the glory of God.

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

26 To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which beleeve in Jesus.

27 Where is boasting then? it is excluded. By what law? of works? Nay, but by the law of faith.

28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

30 Seeing it is one God which shall justify, circumcision by faith, and uncircumcision through faith:

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IIII.

1 *Abrahams faith was imputed to him for righteousness, 10 before he was circumcised.*

What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham beleeved God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but beleeueth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

is the man to whom the Lord will

9 *Consider* this blessednesse then upon the circum-
sion only, or upon γ uncircumcision also? for we
10 faith was reckoned to Abraham for righteousness

10 How was it then reckoned? when he was
circumcision; or in uncircumcision? not in circumci-
sion, but in uncircumcision.

11 And he received the signe of circumcision, a seal
of the righteousness of the faith, *which he had yet bene*
circumcised: that he might be the father of
all them that beleeve, though they be not circumcised:
that their righteousness might be impured unto them also.

12 And the father of circumcision to them who
are not of the circumcision only, but also walk
in the steps of that faith of our father Abraham, *which*
he had being yet uncircumcised.

13 For the promise that he should be γ heir of the
world, was not to Abraham, or to his seed through
the law, but through the righteousness of faith.

14 For if they which are of the law be heirs,
the promise is made void, & the promise made of none effect.

15 Because the law worketh wrath: for where
the law is, there is no transgression.

16 Therefore it is of faith, γ it might be by grace
to the end the promise might be sure to all the seed:
not only to him which is of the law, but to that also which
is of the faith of Abraham, who is γ father of us all,
as it is written, I have made thee a father
of many nations: before him whom he beleeved,
and who quickeneth the dead, and calleth those
things which be not as though they were:

17 Who against hope beleeved in hope, that he
might become the father of many nations: according
to that which was spoken, So shall thy seed be.
And being weak in faith, he considered not
his own body now dead, when he was about an hundred
years old: neither yet the deadness of Sarah's womb.

18 He staggered not at the promise of God through
unbelief; but was strong in faith, giving glory to God
continually. And being fully persuaded, that what he
promised he was able also to perform,

19 And therefore it was imputed to him for
righteousness.

20 Now it was not written for his sake alone,
that it should be counted to him for righteousness:
but for us also, to whom it shall be imputed,
if we beleeve on him that raised up Jesus our Lord
from the dead.

Who was delivered for our offences, and was
again for our justification.

Who was delivered for our offences, and was
again for our justification.

CHAPTER V.

Being justified by faith, we have peace with God
through our Lord Jesus Christ.

Wherefore being justified by faith, we have peace
with God through our Lord Jesus Christ.

By whom also we have access by faith into
grace wherein we stand, and rejoyce in hope of the
glory of God.

And not only so, but we glory in tribulations
knowing that tribulation worketh patience.

And patience, experience: and experience hope.

And hope maketh not ashamed, because
the love of God is shed abroad in our hearts, by the
Holy Ghost which is given unto us.

For when we were yet without strength, in
due time Christ died for the ungodly.

For scarcely for a righteous man will one die:
peradventure for a good man some would even
be killed.

But God commendeth his love toward us, in
that while we were yet sinners, Christ died for us.

Much more then being now justified by his
blood, we shall be saved from wrath through him.

For if when we were enemies, we were
reconciled to God by the death of his Son: much more
shall we be saved by his life.

And not only so, but we also joy in God
through our Lord Jesus Christ, by whom we have
received the atonement.

Wherefore, as by one man sin entered into
the world, and death by sin: and so death passed
upon all men, for that all have sinned.

For untill the law sin was in the world: but
sin is not imputed when there is no law.

Nevertheless, death reigned from Adam
unto Moses, even over them that had not sinned
after the similitude of Adams transgression, who is the
figure of him that was to come.

But not as the offence, so also is the free
gift. For through the offence of one, many be
dead: but through the grace of God and the gift
by grace, which is by one man, Jesus Christ,
much more shall grace abound unto many.

...is of many offences unto justification
...by one mans offence, death reigned
...much more they which receive abundance
...and of the gift of righteousness, shall reign
...by one Jesus Christ.

Therefore as by the offence of one judgement
came upon all men to condemnation: even so by the
righteousnesse of one the free gift came upon all
men unto justification of life.

As by one mans disobedience, many were
made sinners: so by the obedience of one, shall many
be made righteous.

Moreover, the law entered, that the offence
might abound: but where sin abounded, grace did
much more abound.

That as sin hath reigned unto death; even so
the grace reigne through righteousness unto eternal
life, by Jesus Christ our Lord.

CHAP. VI.

*We may not live in sin, 12 nor let sin reigne in us.
13 Death is the wages of sin.*

What shall we say then? shall we continue in
sin, that grace may abound?

God forbid: how shall we that are dead to
sin, live any longer therein?

Know ye not, that so many of us as were bapti-
zed into Jesus Christ, were baptized into his death?

Therefore we are buried with him by baptism
into death, that like as Christ was raised up from the
dead by the glory of the Father: even so we also
should walk in newnesse of life.

For if we have been planted together in the
likenesse of his death: we shall be also in the
likenesse of his resurrection:

Knowing this, that our old man is crucified with
him, that the body of sin might be destroyed, that
henceforth we should not serve sin.

For he that is dead, is freed from sin.

Now if we be dead with Christ, we believe
that we shall also live with him:

Knowing that Christ being raised from the dead, dieth
no more, death hath no more dominion over him.

For in that he died, he died unto sin once: but
now he liveth, he liveth unto God.

Likewise reckon ye also your selves to be dead
unto sin: but alive unto God through
our Lord,

Let not sin therefore reigne in you, as it reigned
that ye should obey it in the lusts thereof.
Neither yeeld ye your members as instruments of
righteousnes unto sin but yeeld your selves
to God, as those that are alive from the dead, & your
members as instruments of righteousness unto God.
For sin shall not have dominion over you: for
ye are not under the law, but under grace.

15 What then? shall we sin, because we are not
under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yeeld yourselves
servants to obey, his servants ye are to whom
ye obey: whether of sin unto death, or of obedience
unto righteousness?

17 But God be thanked, that ye were the servants
of sin, but ye have obeyed from the heart that form
of doctrine which was delivered you.

18 Being then made free from sin, ye became the
servants of righteousness.

19 I speak after the manner of men, because of
the infirmity of your flesh: for as ye have yeelded
your members servants to uncleanness, and to in-
iquity, unto iniquity, even so now yeeld your mem-
bers servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were
free from righteousness.

21 What fruit had ye then in those things,
whereof ye are now ashamed? for the end of those
things is death.

22 But now being made free from sin, and become
servants to God, ye have your fruit unto holiness,
and the end everlasting life.

23 For the wages of sin is death: but the gift of
God is eternall life, through Jesus Christ our Lord.

CHAP. VII.

The law hath power over a man longer then he liveth.

Now ye not brethren (for I speak to them
which know the law) how that the law hath dominion
over a man, as long as he liveth?

For the woman which hath an husband, is bound
to the law to her husband so long as he liveth: but
if the husband be dead, she is loosed from the law
unto her husband.

So then if while her husband liveth, she be
married to another man, she shall be called an adul-
teresse: but if her husband be dead, she is free
from the law, so that she is no adulteresse, though
she be married to another man.

Therefore my brethren, ye also are become
to the law by the body of Christ, that ye should
married to another, even to him who is raised from
the dead, that we should bring forth fruit unto God.

6 For when we were in the flesh, the motions
of sins which were by the law, did work in our
members to bring forth fruit unto death.

7 But now we are delivered from the law, & being
dead wherein we were held, & we should serve in
newnesse of spirit, & not in the oldnesse of the letter.

8 What shall we say then? is the law sin? God
forbid. Nay, I had not known sin, but by the law,
for I had not known lust, except the law had said,
Thou shalt not cover.

9 But sin taking occasion by the commandment,
wrought in me all manner of concupiscence. For
without the law sin was dead.

10 For I was alive without the law once, but when
the commandment came, sin revived, and I died.

11 And the commandment which was ordained to
life, I found to be unto death.

12 For sin taking occasion by the commandment,
deceived me, and by it slew me.

13 Wherefore the law is holy, and the command-
ment holy, and just, and good.

14 Was then that which is good, made death unto
me? God forbid. But sin that it might appear sin,
working death in me by that which is good: & sin by
the commandment might become exceeding sinful.

15 For we know that the law is spirituall: but
I am carnall, sold under sin.

16 For that which I do, I allow not: for what
I would, that do I not; but what I hate, that do I.

17 If then I do that which I would not, I consent
unto the law, that it is good.

18 Now then, it is no more I that do it: but sin
that dwelleth in me.

19 For I know, that in me (that is, in my flesh)
dwelleth no good thing: for to will is present with
me, but how to perform & which is good I finde not.

20 For the good that I would, I do not: but the
evil which I would not, that I do.

21 Now it is I that do that I would not, it is no more
I that do it, but sin that dwelleth in me.

22 I finde then a law, that when I would do
good, evil is present with me.

23 For I delight in the law of God, after the
word of God.

I see another law in my members, warring
against the law of my minde, and bringing me into
subjection to the law of sin, which is in my members.
O wretched man that I am, who shall deliver
me from the body of this death !

I thank God through Iesus Christ our Lord. So
that with the minde I my self serve the law of
God: but with the flesh the law of sin.

CHAP. VIII.

*Who are free from condemnation. 5, 13. What
harm cometh of the flesh.*

There is therefore now no condemnation to them
which are in Christ Iesus, who walk not after
the flesh, but after the spirit.

For the law of the Spirit of life, in Christ Iesus,
hath made me free from the law of sin and death.

For what γ law could not do, in that it was weak
through γ flesh, God sending his own Son in γ likeness
of sinful flesh, & for sin condemned sin in γ flesh.

That the righteousness of γ law might be fulfilled
in us, who walk not after the flesh, but after γ Spirit.

For they that are after the flesh, do minde the
things of the flesh: but they that are after the spirit,
minde the things of the spirit.

For to be carnally minded, is death: but to be
spiritually minded, is life and peace:

Because the carnall minde is enmitie against
God: for it is not subject to the law of God, neither
indeed can be.

So then they that are in the flesh cannot please
God.

But ye are not in the flesh, but in the Spirit, if so
be that the Spirit of God dwell in you. Now if any
man have not the Spirit of Christ, he is none of his.

And if Christ be in you, γ body is dead because
of sin: but the Spirit is life, because of righteousness.

But if the Spirit of him that raised up Iesus
from the dead, dwell in you: he that raised up Christ
from the dead, shall also quicken your mortal
bodies, by his Spirit that dwelleth in you.

Therefore brethren, we are debtors, not to the
flesh, to live after the flesh:

For if ye live after the flesh, ye shall die: but
if ye through the Spirit do mortifie the deeds of the
body, ye shall live.

For as many as are led by the spirit of God,
they are the sons of God.

TO THE ROMANES.

15 For ye have not receiued the spirit of bondage again to feare but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father.

16 The spirit it self beareth winnesse with our spirit, that we are the children of God.

17 And if children, then heirs, heirs of God and joynt heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together untill now.

23 And not only *they*, but our selves also which haue the first-fruits of the Spirit, even we our selves groane within our selves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then doe we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good, to them that love God, to them who are called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things?

CHAP. IX.

For us, who can be against us?

He that spared not his own Son, but delivered him up for us all: how shall he not with him also give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth:

Who is he that condemneth? It is Christ that died, yea rather \bar{y} is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword?

As it is written, For thy sake we are killed all the day long, we are accounted as sheep for \bar{y} slaughter.

37 Nay in all these things we are more than conquerors, through him that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

Pauls sorrow for the Jews. 7 All Abrahams seed were not children of the promise.

I say the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost,

1 That I have great heavinesse and continuall sorrow in my heart.

2 For I could wish that my self were accursed from Christ, for my brethren my kinsmen according to the flesh.

3 Who are Israelites: to whom pertaineth the adoption, and the glory, & the covenants, and the giving of the law, and the service of God, and the promises:

4 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

5 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

6 Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

7 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

8 For this is the word of promise, At this time will I have a son, and Sara shall have a son,

...by one, even by our father Isaac.

11 For the children being not yet born, saying done any good or evil, that the purpose according to election might stand, not of works, but of him that calleth.

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet finde fault? For who hath resisted his will?

20 Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved.

26 And it shall come to passe, that in y place where it was said unto them, Ye are not my people; there shall they be called, the children of the living God.

27 Whereas also crieth concerning Israel, Thou art not my people, as yet thou shalt be called, the children of the living God.

28 For he saith of Israel, Thou art not my people, as yet thou shalt be called, the children of the living God.

29 For he saith of Israel, Thou art not my people, as yet thou shalt be called, the children of the living God.

30 For he saith of Israel, Thou art not my people, as yet thou shalt be called, the children of the living God.

For he will finish the work, and cut it off

righteousnesse: because a short work will he make upon the earth.

And as Esaias said before, Except the Lord had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone.

As it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him, shall not be ashamed.

CHAP. X.

The scripture sheweth the difference betwixt the righteousness of the law, and that of faith.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

For I bear their record, that they have a zeal of God, but not according to knowledge.

For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them.

But the righteousness which is of faith, sayeth thus: Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from heaven)

Or who shall descend into the deep? (that is to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, yea, in thy mouth, and in thy heart: that is the word of faith, which we preach,

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that he hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the scripture saith; Whosoever believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved:

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace; and bring glad tidings of good things?

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy, by them & by a foolish nation I will anger you.

20 But Esaias is very bold; and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

1 *God hath not cast off all Israel.*

I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not wth the scripture saith of Elias? how he maketh intercession to God against Israel saying, Lord, they have killed thy prophets, & digged down thy altars, and I am left alone, and they seek my life.

3 But what saith the answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to the image of Baal.

...so then at this present time, also they
...according to the election of grace.

...by grace, then it is no more of works: other-
...grace is no more grace. But if it be of works, then
...no more grace, otherwise work is no more work.

What then? Israel hath not obtained that which
...seeketh for, but the election hath obtained it, and
...the rest were blinded:

8 According as it is written, God hath given them
...the spirit of slumber, eyes that they should not see,
...and ears that they should not hear unto this day.

9 And David saith, Let their table be made a snare
...and a trap, and a stumbling block, and a recom-
...pense unto them.

10 Let their eyes be darkened, that they may not see,
...and bow down their back alway.

11 I say then, Have they stumbled that they should
...fall? God forbid: but rather through their fall sal-
...vation is come unto the Gentiles, for to provoke them
...to jealousy.

12 Now if the fall of them be the riches of the
...world; and the diminishing of them the riches of
...the Gentiles: how much more their fulnesse?

13 For I speak to you Gentiles, in as much as I am
...the apostle of the Gentiles, I magnifie mine office:

14 If by any meanes I may provoke to emulation,
...them which are my flesh, & might save some of them.

15 For if the casting away of them be the reason-
...ing of the world: what shall the receiving of
...them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also
...holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and
...thou being a wilde olive-tree, wert grafted in
...amongst them, and with them partakest of the root
...and fatnesse of the olive tree;

18 Boast not against the branches: but if thou
...boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken
...off, that I might be grafted in.

20 Wel, because of unbelief they were broken off, &
...thou standest by faith. Be not high minded, but fear.

21 For if God spared not the naturall branches,
...take heed lest he also spare not thee.

22 Behold therefore the goodnesse, and severity of
...God: on them which fell, severity; but towards thee,
...goodnesse, if thou continue in his goodnesse: otherwise
...thou also shalt be cut off.

shall be grafted in: for God is able to
graft in again.

14 For if thou wert cut out of the olive
tree which is wilde by nature, and wert grafted con-
trary to nature into a good olive tree: how
more shall these which be the naturall branches
grafted into their own olive-tree?

15 For I would not, brethren, that ye should
be ignorant of this myſtery (left ye should be wile
of your own conceit): & blindeneſſe in part is hap-
pened to Iſrael, untill the fulneſſe of ſ Gentiles be come.

16 And ſo all Iſrael ſhall be ſaved, as it is
written, There ſhall come out of Sion the deliverer,
ſhall turn away ungodlineſſe from Jacob.

17 For this is my covenant unto them, which
ſhall take away their ſins.

18 As concerning the goſpel, they are enemies
for your ſake: but as touching the election, they
are beloved for the fathers ſakes.

19 For the gifts and calling of God are without
repentance.

20 For as ye in times paſt have not beleev-
ed God, yet have now obtained mercy through their unbelief.

21 Even ſo have theſe alſo now not beleev-
ed, through your mercy they alſo may obtain mercy.

22 For God hath concluded them all in unbelief,
that he might have mercy upon all.

23 O the depth of the riches both of the wiſe-
dom and knowledge of God! how unſearchable are
his judgments, and his wayes paſt finding out.

24 For who hath known the minde of the Lord,
or who hath been his counſeller?

25 Or who hath firſt given to him, and it ſhall
be recompenced unto him again?

26 For of him, and through him, and to him are
all things: to whom be glory for ever, Amen.

CHAP. XII.

1 Gods mercies muſt move us to pleaſe God.

2 Beſeech you therefore, brethren, by the mercies
of God, that ye preſent your bodies a living ſacrifice,
acceptable to God, which is your reaſonable ſervice.

3 And be not conformed to this world: but
ye are transformed by the renewing of your minde,
that ye may prove what is that good, and acceptable,
and perfect will of God.

4 For I ſay, through the grace given unto me,

highly then he ought to think, but according as God hath dealt to every man a measure of faith.

For as we have many members in one body, all members have not the same office :

So we being many are one body in Christ, and one members one of another.

Having then gifts, differing according to the grace that is given to us, whether prophesie, or whether according to the proportion of faith :

Or ministry, let us wait on our ministring : or he that teacheth, on teaching :

Or he that exhorteth, on exhortation : he that ruleth, let him do it with simplicity : he that ruleth, with gentleness : he that sheweth mercy, with cheerfulnesse.

Let love be without dissimulation : abhor that which is evil, cleave to that which is good.

Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Not slothfull in businesse : fervent in spirit, serving the Lord.

Rejoycing in hope, patient in tribulation, continuing instant in prayer.

Distributing to the necessity of saints, given to hospitality.

Blesse them which persecute you, blesse and curse not.

Rejoyce with them that do rejoyce, and weep with them that weep.

Be of the same minde one towards another, be not high things, but condescend to men of low degree.

Be not wise in your own conceits.

Recompense to no man evil for evil. Provide honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not your selves, but give place unto wrath : for it is written, Vengeance is mine, I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him : if he thirst, give him drink : for in so doing, thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 Peter to magistrates. 8 Love is the fulfilling of the law.

23 And they also, if they bide not firm, shall be grafted in: for God is able to bring them in again.

24 For if thou wert cut out of the olive-tree, which is wilde by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the naturall branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits): y^e blindenesse in part is happened to Israel, untill the fulnesse of y^e Gentiles be come in.

26 And so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodlinesse from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not beleaved God, yet have now obtained mercy through their unbelief.

31 Even so have these also now not beleaved, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out.

34 For who hath known the minde of the Lord, who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

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1 Gods mercies must move us to please God.

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2 And be not conformed to this world: but be ye transformed by the renewing of your minde, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every

CHAP. XII.

that is among you, not to think of himself more highly then he ought to think, but to count himself according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office :

So we being many are one body in Christ, and every one members one of another.

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Therefore if thine enemy hunger, feed him : if he thirst, give him drink : for in so doing, thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

Of the duties to magistrates. 8 Love is the fulfilling of the law.

For every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we beleaved.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darknes, and let us put on the armour of light.

13 Let us walk honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.

CHAP. XIII.

3 Men may not condemn nor condemn one another things and friends.

that is weak in the faith receive you, but
to doubtfull disputations.

2 For one beleeverh that he may eat all things :
another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth
not : and let not him which eateth not, judge him
that eateth. For God hath received him.

4 Who art thou that judgest another mans servant
to his own master he standeth or falleth. Yea, he shall
be holden up ; for God is able to make him stand.

5 One man esteemeth one day above another : an-
other esteemeth every day alike. Let every man be
fully perswaded in his own minde.

6 He that regardeth the day, regardeth it unto the
Lord, & he that regardeth not the day, to the Lord he
doth not regard it. He that eateth, eateth to the Lord,
for he giveth God thanks : and he that eateth not, to
the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man
dieth to himself.

8 For whether we live, we live unto the Lord : and
whether we die, we die unto the Lord : whether
we live therefore or die, we are the Lords.

9 For to this end Christ both died, and rose, and re-
vived, that he might be Lord both of the dead & living.

10 But why dost thou judge thy brother ? or why
dost thou set at nought thy brother ? we shall all
stand before the judgement seat of Christ.

11 For it is written, as I live saith the Lord, every
knee shall bow to me, and every tongue shall con-
fesse to God.

12 So then every one of us shall give account of
himself to God.

13 Let us not therefore judge one another any more,
but judge this rather, that no man put a stumbling
block, or an occasion to fall in his brothers way.

14 I know, and am perswaded by the Lord Jesus, that
there is nothing unclean of it self, but to him is esteem-
ed any thing to be unclean, to him it isunclean.

15 But if thy brother be grieved with thy meat,
now walkest thou not charitably. Destroy not him
with thy meat for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdome of God is not meat and drink,
but righteousness and peace, & joy in the holy Ghost.

18 For he that in these things serveth Christ, is
acceptable to God, and approved of men.

TO THE ROMANES.

10 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

11 For meat destroy not the work of God. All things indeed are pure; but it is evill for that man who eateth with offence.

12 It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

13 Hast thou faith? have it to thy self before God: Happy is he that condemneth not himself in *that thing* which he alloweth.

14 And he that doubteth, is damned, if he eat, because he *eateth* not of faith: for whatsoever is not of faith, is sin.

C H A P. XV.

1 *The strong must bear with the weak.*

WE then that are strong, ought to bear the infirmities of *ſ* weak, & not to please our selves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself, but as it is written, The reproches of them that reproched thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus:

6 That ye may with one minde and one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoyce ye Gentiles with his people.

11 And again, Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

CHAPTER XV.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.

14 And I my self also am perswaded of you my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

15 Neverthelesse, brethren, I have written y^e more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

19 Through mighty signes and wonders, by the power of the spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come to you,

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poore saints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

28 When therefore I have performed this, and have sent to them this fruit, I will come by you into

TO THE ROMANES.

And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the gospel of Christ.

Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

That I may come unto you with joy by the will of God, and may with you be refreshed.

Now the God of peace be with you all. Amen.

CHAP. XVI.

Paul sendeth greeting : 25 His thanks to God.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea;

That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my self also.

Greet Priscilla & Aquila my helpers in Christ Jesus;

(Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.)

Likewise greet the church that is in their house. Salute my welbeloved Epenetus, who is the first fruits of Achaia unto Christ.

Greet Mary, who bestowed much labour on us.

Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord.

Salute Urbane our helper in Christ, and Stachys my beloved.

Salute Apelles approved in Christ, Salute them which are of Aristobulus household.

Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Perfis, which laboured much in the Lord.

Salute Rufus chosen in the Lord, and his mother and mine.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

Salute Philologus and Julia, Nereus, and his sister and Olympas, and all the saints which are with them.

Salute one another with an holy kiss.
Churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole church, saluteth you. Erastus the chamberlain of the cite saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all, Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began;

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God only wise be glory through Jesus Christ for ever. Amen.

¶ Written to the Romanes from Corinthus, and sent by Phebe servant of the church at Cenchrea.

¶ The first Epistle of PAUL the Apostle to the Corinthians.

CHAP. I.

1 After his salutation, and thanksgiving, 10 he exhorteth to unity. 12 and reproveth their dissention.

PAUL called to be an apostle of Jesus Christ through the will of God, and sothens our brother,

2 Unto the church of God which is at

1. I thank my God alwayes on your behalf, for the
grace of God which is given you by Jesus Christ,
That in every thing ye are enriched by him, in all
utterance, and in all knowledge :

2. Even as the testimony of Christ was confirmed
in you.

3. So that ye come behinde in no gift; waiting for the
coming of our Lord Jesus Christ,

4. Who shall also confirm you unto the end, that ye
may be blameless in the day of our Lord Jesus Christ.

5. God is faithfull, by whom ye were called unto
the fellowship of his Son Jesus Christ our Lord.

6. Now I beseech you, brethren, by the name of
our Lord Jesus Christ, that ye all speak the same
thing, and that there be no divisions among you:
but that ye be perfectly joyned together in the same
mind, and in the same judgement.

7. For it hath been declared unto me of you, my
brethren, by them which are of the house of Cloe,
that there are contentions among you.

8. Now this I say, that every one of you saith, I am
of Paul, and I of Apollo, and I of Cephas, and I of
Christ.

9. Is Christ divided? was Paul crucified for you?
or were ye baptized in the name of Paul?

10. I thank God that I baptized none of you, but
Crispus and Gaius.

11. Lest any should say, that I had baptized in
mine own name.

12. And I baptized also the household of Stephanas:
besides, I know not whether I baptized any other.

13. For Christ sent me not to baptize, but to preach
the gospel: not with wisdom of words, lest the
kingdome of Christ should be made of none effect.

14. For the preaching of the crosse is to them that
perish, foolishnesse: but unto us which are saved, it
is the power of God.

15. For it is written, I will destroy the wisdom
of the wise, and will bring to nothing the under-
standing of the prudent.

16. Where is the wise? where is the scribe?
where is the disputer of this world? hath

For the Jews require a sign, and the Greeks
after wisdom.

But we preach Christ crucified, unto the Jews a
stumbling block, and unto the Greeks, foolishness :

But unto them which are called, both Jews and
Greeks, Christ, & power of God, & the wisdom of God :

Because the foolishness of God is wiser then
men, and the weaknesse of God is stronger then men.

For ye see your calling, brethren, how that not
many wise men after the flesh, nor many mighty, nor
many noble are called.

But God hath chosen the foolish things of
the world, to confound the wise : and God hath cho-
sen the weak things of the world, to confound the
things which are mighty :

And base things of the world, and things
which are despised, hath God chosen, yea, and things
which are not, to bring to nought things that are.

That no flesh should glory in his presence,

But of him are ye in Christ Jesus, who of God is
made unto us wisdom, and righteousness, and sancti-
fication, and redemption :

That according as it is written, He that glo-
rieth, let him glory in the Lord.

CHAP. II.

Pauls preaching & excelleth the wisdom of the world.

And I, brethren, when I came to you, came not
with excellency of speech, or of wisdom, de-
claring unto you the testimony of God.

For I determined not to know any thing a-
mong you, save Jesus Christ, and him crucified.

And I was with you in weaknesse, and in fear,
and in much trembling.

And my speech, and my preaching was not with
enticing words of mans wisdom, but in demon-
stration of the spirit, and of power :

That your faith should not stand in the wisdom
of men, but in the power of God.

Howbeit we speak wisdom among them that
are perfect : yet not the wisdom of this world, nor
the princes of this world, that come to nought.

But we speak the wisdom of God in a
mystery, even the hidden wisdom which God

before the world unto our glory.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For we know the things of a man, sayeth the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which mans wisdom teacheth, but with the holy Ghost teacheth, comparing spirituall things with spirituall.

14 But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know *them*, because they are spirituall, and are discerned.

15 But he that is spirituall, judgeth all things, yet he himself is judged of no man.

16 For who hath known the minde of the Lord, that he may instruct him? But we have the minde of Christ.

CHAP. III.

Of strife and division. 7 God giveth the increase.

1 And I, brethren, could not speak unto you as unto spirituall, but as unto carnall, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear* it, neither yet now are ye able.

3 For ye are yet carnall: for whereas there is among you envying, and strife, and divisions, are ye yet carnall, and walk as men?

4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnall?

5 Who then is Paul, and who is Apollos, but ministers by whom ye beleaved, even as the Lord gave to every man?

6 I have planted, Apollos watered: but God giveth the increase.

7 So then, neither is he that planteth any thing, nor he that watereth: but God which giveth the increase.

CHAP. III.

For he that planteth, and he that watereth, and every man shall receive his own reward, according to his own labour.

For we are labourers together with God; ye are Gods husbandry, ye are Gods building.

According to the grace of God which is given me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay, then that is laid, which is Jesus Christ.

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

Every mans work shall be made manifest. For the fire shall declare it, because it shall be revealed by fire.

And the fire shall try every mans work, of what sort it is.

If any mans work abide which he hath built thereupon, he shall receive a reward.

If any mans work shall be burnt, he shall suffer loss: but he himself shall be saved: yet so, as by fire.

Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness in the sight of God: for it is written, He taketh the wise in their own craftinesse.

And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men, for all things are yours.

Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours,

And ye are Christs, and Christ is Gods.

CHAP. IV.

Now to account of ministers. 7 We have nothing which we have not received.

Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of Gods.

Moreover it is required in stewards, that a man be found faithfull.

With me it is a very small thing that; I should

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be judged of you, or of mans judgement: yea, I judge not mine own self.

4 For I know nothing by my self, yet am I not boasting by justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign that we also might reigne with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels and to men.

10 We are fools for Christs sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present houre, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 And labour, working with our own hands: being reviled, we blesse: being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithfull in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

...are pulled up as though I would
come to you.

But I will come to you shortly, if the Lord will,
I will know, not the speech of them which are pull-
ing up, but the power.

For the kingdome of God is not in word, but
in power.

What will ye? shall I come unto you with a
rod, or in love, and in the spirit of meeknesse?

CHAP. V.

*The incestuous person. 7 The old leaven must be
purged out. 10 Hainous offenders are to be avoided.*

It is reported commonly that there is fornication
among you, and such fornication, as is not so much
named amongst the Gentiles, that one should have
his fathers wife.

And ye are puffed up, and have not rather mourn-
ed, that he that hath done this deed, might be taken
away from among you.

For I verily as absent in body, but present in spi-
rit have judged already, as though I were present, con-
demning him that hath so done this deed;

In the name of our Lord Jesus Christ, when ye
gathered together, and my spirit, with the power
of our Lord Jesus Christ,

To deliver such a one unto Satan for the destru-
tion of the flesh, that the spirit may be saved in the
Lord Jesus:

Your glorying is not good: know ye not that a little
leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may
be a new lump, as ye are unleavened. For even
Christ our passeover is sacrificed for us.

Therefore let us keep the feast, not with old leaven,
neither with the leaven of malice and wickednes, but
with the unleavened bread of sincerity and truth.

I wrote unto you in an epistle, not to company
with fornicatours.

Yet not altogether with the fornicatours of this
world, or with the covetous, or extortioners, or with
idolaters, for then must ye needs go out of the world.

But now I have written to you, not to keep com-
pany, if any man that is called a brother be a fornicator
or covetous, or an idolater, or a railer, or a drunkard,
or an extortioner, with such a one, no not to eat

For what have I to do to judge them also that
are without? I do not ye judge them that are without?

11 But they say, where shall God judge them?
away from among your selves that wicked persons.

CHAP. VI.

1 Go not to law with the brethren; 6 especially unto
infidels.

DAre any of you, having a matter against an-
other, go to law before the unjust, and not be-
fore the saints?

2 Do ye not know that the saints shall judge the
world? and if the world shall be judged by you, are
ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how
much more things that pertain to this life?

4 If then ye have judgements of things pertaining
to this life, set them to judge who are least esteem-
ed in the church.

5 I speak to your shame. Is it so, that there is not a
wise man amongst you? no not one that shall be a
ble to judge between his brethren?

6 But brother goeth to law with brother, and that
before the unbelievers.

7 Now therefore there is utterly a fault among
you, because ye go to law one with another: why do
ye not rather take wrong? why do ye not rather suf-
fer your selves to be defrauded?

8 Nay, you do wrong and defraud, and that your
brethren.

9 Know ye not that the unrighteous shall not inherit
the kingdome of God? Be not deceived: neither
fornicators, nor idolaters, nor adulterers, nor effemi-
nate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revil-
ers, nor extortioners, shall inherit the kingdome of God.

11 And such were some of you: but ye are washed,
but ye are sanctified, but ye are justified in the name
of the Lord Jesus, and by the Spirit of our God.

12 All things are lawfull unto me, but all things
are not expedient: all things are lawfull for me, but
I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats:
but God shall destroy both it and them. Now the body
is not for fornication, but for the Lord: and the
Lord for the body.

14 And God hath both raised up the Lord, and
will also raise up us by his own power.

15 Know ye not, that your bodies are the members
of Christ? shall I then take the members of Christ

know ye not that his body is one body? for two (saith he) shall be one flesh: so that he that is joynted unto the Lord, is one flesh with him: flee fornication: Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, & in your spirit, which are Gods.

CHAP. VII.

Marriage, 4 a remedy against fornication, is not light-ly to be dissolved.

NOW concerning things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, His good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleieveth

and if he be pleased to dwell
with him, let him not leave him.

13 But the unbelieving husband is sanctified by
his wife, and the unbelieving wife is sanctified by
her husband; else were your children unclean, but now
are they holy.

14 But if the unbelieving depart, let him depart.
A brother or a sister is not under bondage in such
cases: but God hath called us to peace.

15 For what knowest thou, O wife, whether thou
shalt save thy husband? or how knowest thou, O
man, whether thou shalt save thy wife?

16 But as God hath distributed to every man, as
the Lord hath called every one, so let him walk:
and so ordain I in all churches.

17 Is any man called being circumcised? let him
not become uncircumcised: is any called in uncir-
cumcision? let him not become circumcised.

18 Circumcision is nothing, & uncircumcision is no-
thing, but the keeping of the commandments of God.

19 Let every man abide in the same calling where-
in he was called.

20 Art thou called *being* a servant? care not for
it: but if thou mayest be made free, use it rather.

21 For he that is called in the Lord, *being* a servant,
is the Lords free man: likewise also he that is called,
being free, is Christs servant.

22 Ye are bought with a price, be not ye the ser-
vants of men.

23 Brethren, let every man wherein he is called,
therein abide with God.

24 Now concerning virgins, I have no command-
ment of the Lord: yet I give my judgement as one
that hath obtained mercy of the Lord to be faithful.

25 As I suppose therefore that this is good for the pre-
sent distresse, I say, that it is good for a man so to be.

26 Art thou bound unto a wife? seek not to be loo-
sed: Art thou loosed from a wife? seek not a wife.

27 But and if thou marry, thou hast not sinned, and
if a virgin marry, she hath not sinned: nevertheless,
such shall have trouble in the flesh: but I spare you.

28 But this I say, brethren, the time is short. It
remaineth, that both they that have wives, be as
though they had none.

29 And they that weep, as though they wept not:
and they that rejoyce, as though they rejoyced not:
and they that buy, as though they possessed not:

15 And this I speak for your own profit, not that I
cast a snare upon you, but for that which is
truly, and that you may attend upon the Lord
without distraction.

16 But if any man think that he behaveth him-
self comely toward his virgin, if she passe the
age, and need so require, let him do
as he will, he sinneth not: let them marry.

17 Neverthelesse, he that standeth stedfast in his
heart, having no necessity, but hath power over
his own will, and hath so decreed in his heart, that
he will keep his virgin, doth well.

18 So then, he that giveth her in marriage, doth well,
he that giyeth her not in marriage, doth better.

19 The wife is bound by the law as long as her hus-
band liveth: but if her husband be dead, she is at liberty
to be married to whom she will, only in the Lord.

20 But she is happier if she so abide, after my judg-
ment: and I think also that I have the spirit of God.

CHAP. VII.

1 *We must abstain from meats offered to idols.*

2 Now as touching things offered unto idols, we
know that we all have knowledge. Knowledge
edifieth up, but charity edifieth.

3 And if any man think that he knoweth any-
thing, he knoweth nothing yet as he ought to know.

4 But if any man love God, & same is known of him.

5 As concerning therefore the eating of those
things that are offered in sacrifice unto idols, we know
that an idol is nothing in the world, and that there
is no other God but one.

6 For though there be that are called gods, who
are not in heaven or in earth, (as there be gods many,
and lords many.)

7 To us there is but one God, & Father, of whom

and we by him, and one Lord Jesus Christ, by whom are all things, and we by him.
7 Nowbeit there is not in every man that knowledge, for some with conscience of the idol unto this houre, eat it as a thing offered unto an idol, and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better: neither if we eat not, are we the worse.

9 But take heed lest by any means this libertie of yours become a stumbling block to them which are weak.

10 For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

Pauls liberty. 7 The minister must live by the gospel.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

2 Is I bee not an apostle unto others, yet doubtlesse I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this.

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Dath God take care for oxen?

10 Or saith he it altogether for our sakes?

should plow in hope: and that he that sows in hope, should be partaker of his hope.

11 If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things?

12 If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, then that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make γ gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my self servant unto all, that I might gain the more.

20 And unto γ Jews, I became as a Jew, that I might win the Jews; to them that are under γ law, as under the law, that I might gain them γ are under the law.

21 To them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law.

22 To the weak became I as weak, that I might win the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospels sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, run not all so: but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: Now, they do it to obtain a corruptible crown, but we an incorruptible.

as I should be to stand so unmercifully: so fig-
nificant shall beareth the fire:

27 But I keep under my body, and bring it into sub-
jection: lest that by any means when I have preach-
ed to others, I myself should be a castaway.

CHAP. X.

1 The Jews sacraments, 6 are types of ours, 7 and their
punishments: 11 our examples.

Moreover, brethren, I would not that ye should
be ignorant; how that all our fathers were
under the cloud, and all passed through the sea:

2 And were all baptized unto Moses in the cloud,
and in the sea:

3 And did all eat the same spiritual meat,

4 And did all drink the same spirituall drink:
(for they drank of that spirituall Rock that follow-
ed them: and that Rock was Christ)

5 But with many of them God was not well plea-
sed: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent
we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them, as it
is written; The people sat down to eat and drink,
and rose up to play.

8 Neither let us commit fornication, as some of
them committed; and fell in one day three and
twenty thousand.

9 Neither let us tempt Christ, as some of them
also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also
murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for
examples: and they are written for our admonition,
upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth,
take heed lest he fall.

13 There hath no temptation taken you, but such
as is common to man: but God is faithful, who
will not suffer you to be tempted above that ye are
able; but will with the temptation also make a way
to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless is, it not the
communion of the blood of Christ? The bread which
we break, is it not the communion of the body of
Christ?

we being many are one bread, and one cup,
we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which
eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that
which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sa-
crifice, they sacrifice to devils and not to God: and I
would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lords, and the cup
of devils: ye cannot be partakers of the Lords table,
and of the table of devils.

22 Do we provoke the Lord to jealousy? are we
stronger then he?

23 All things are lawfull for me, but all things are
not expedient: all things are lawfull for me, but
all things edifie not.

24 Let no man seek his own: but every man ano-
thers wealth.

25 Whatsoever is sold in the shambles, that eat,
asking no question for conscience sake.

26 For the earth is the Lords, & the fulnesse thereof.

27 If any of them that beleeve not, bid you to eat,
and ye be disposed to go, whatsoever is set be-
fore you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sa-
crifice unto idols, eat not, for his sake that shewed it,
and for conscience sake. The earth is the Lords, and
the fulnesse thereof.

29 Conscience I say, not thine own, but of the others:
why is my liberty judged of another mans con-
science?

30 For, if I by grace be a partaker, why am I evil
spoken of, for that; for which I give thanks?

31 Whether therefore ye eat or drink: or whatsoe-
ver ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the
Gentiles, nor to the church of God.

33 Even as I please all men in all things, not seek-
ing mine own profit, but the profit of many, that
they may be saved.

CHAP. XI.

1 He reproveth the profaning of the Lords supper.

2 Ye followers of me, even as I also am of Christ.

3 Now I praise you brethren, that you remember
me in all things, and keep the ordinances as I
delivered them to you.

But I would have you know, that the head of every man is Christ: and the head of the woman, the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the church is of the man: even so is the body of the church, which is saved by the word of God.

13 Judge in your selves, is it comely that a church pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory unto her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into the church, this is not to eat the Lords supper.

21 For in eating every one taketh before his own supper: & one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame

13 What shall I say to you in this? I praise you not.

14 For I have received of the Lord, that which he delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:

15 And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me.

16 After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

17 For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

18 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

19 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

20 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

21 For this cause many are weak and sickly among you, and many sleep.

22 For if we would judge our selves, we should not be judged.

23 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

24 Wherefore my brethren, when ye come together to eat, tarry one for another.

25 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAP. XII.

1 Spiritual gifts, 4 are divers, 7 yet all to profit withall.

NOW concerning spirituall gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord,

And there are diversities of operations,
but the same God, which worketh all in all.

7 But the manifestation of the Spirit, is given
every man to profit withall.

8 For to one is given by the Spirit, the word
of wisdom, to another the word of knowledge by the
same Spirit :

9 To another faith by the same Spirit : to another
the gifts of healing by the same Spirit :

10 To another the working of miracles, to another
prophecy, to another discerning of spirits, to another
divers kinds of tongues, to another the
interpretation of tongues.

11 But all these worketh that one and the self same
Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members,
and all the members of that one bodie, being many,
are one bodie : so also is Christ.

13 For by one Spirit are we all baptized into one
body, whether we be Jews or Gentiles, whether we be
bond or free : and have been all made to drink into
one Spirit.

14 For the bodie is not one member, but many.

15 If the foot shall say, Because I am not the hand,
I am not of the body : is it therefore not of the body?

16 And if the ear shall say, Because I am not the
eye, I am not of the body : is it therefore not of the
body?

17 If the whole body were an eye, where were the
hearing? if the whole were hearing, where were
the smelling?

18 But now hath God set the members, every one
of them in the body, as it hath pleased him.

19 And if they were all one member, where were
the body?

20 But now are they many members, yet but
one body.

21 And the eye cannot say unto the hand, I have no
need of thee: nor again, the head to the feet, I have
no need of you.

22 Nay much more those members of the body,
which seem to be more feeble, are necessary.

23 And those members of the body, which we
think to be lesse honourable, upon these we bestow
more abundant honour, and our uncomely parts
have more abundant comeliness.

24 For our comely parts have no need, but God

14 That there should be no schisme in the body,
but that the members should have the same care one
for another.

15 And whether one member suffer, all the mem-
bers suffer with it: or one member be honoured, all
the members rejoyce with it.

16 Now ye are the body of Christ, and members
in particular.

17 And God hath set some in the church, first apo-
stles, secondarily prophets, thirdly teachers, after that
miracles, then gifts of healings, helps, governments,
diversities of tongues.

18 Are all apostles? are all prophets? are all teachers?
are all workers of miracles?

19 Have all the gifts of healing? do all speak with
tongues? do all interpret?

20 But covet earnestly the best gifts: And yet shew I
unto you a more excellent way.

CHAP. XII.

1 The most excellent gifts are nothing without charity.

2 It is preferred before hope and faith.

Though I speak with the tongues of men and of
angels, and have not charity, I am become as
sounding brasse, or a tinkling cymbal.

3 And though I have the gift of prophesie, and un-
derstand all mysteries and all knowledge: and
though I have all faith, so that I could remove
mountains, and have not charity, I am nothing.

4 And though I bestow all my goods to feed the
poore; and though I give my body to be burned, and
have not charity, it profiteth me nothing.

5 Charity suffereth long, & is kinde: charity envieth
not; charity vaunteth not it self, is not puffed up;

6 Doth not behave it self unseemly, seeketh not
her own, is not easily provoked, thinketh no evil;

7 Rejoyceth not in iniquitie, but rejoyceth in the
truth:

8 Beareth all things, beleeueth all things, hopeth in
all things, endureth all things.

9 Charity never faileth: but whether there be
prophecies, they shall fail; whether there be tongues,
they shall cease; whether there be knowledge, it shall
vanish away.

10 For we know in part, and we prophesie in part.

11 But when that which is perfect is come, then

God, which worketh all in all.
The manifestation of the Spirit, is given
unto us to profit withall.

7 To one is given by the Spirit, the word
of knowledge by the same Spirit :

8 To another faith by the same Spirit : to
another the gifts of healing by the same Spirit :

9 To another the working of miracles, to
another prophecy, to another discerning of spirits, to
another divers kinds of tongues, to another the
interpretation of tongues.

10 But all these worketh that one and the self
same Spirit, dividing to every man severally as he will.

11 For as the body is one, and hath many
members, and all the members of that one body,
being many, are one body : so also is Christ.

12 For by one Spirit are we all baptized into
one body, whether we be Jews or Gentiles, whether we
be bond or free : and have been all made to drink into
one Spirit.

13 For the body is, not one member, but
many. If the foot shall say, Because I am not the
hand, I am not of the body : is it therefore not of the
body ?

14 And if the ear shall say, Because I am not the
eye, I am not of the body : is it therefore not of the
body ?

15 If the whole body were an eye, where
were the hearing ? if the whole were hearing,
where were the smelling ?

16 But now hath God set the members,
every one of them in the body, as it hath pleased
him.

17 And if they were all one member,
where were the body ?

18 But now are they many members,
yet but one body.

19 And the eye cannot say unto the hand,
I have no need of thee : nor again, the head to the feet,
I have no need of you.

20 Nay much more those members of the
body, which seem to be more feeble, are necessary.

21 And those members of the body, which
we think to be lesse honourable, upon these we bestow
more abundant honour, and our uncomely parts
have more abundant comeliness.

22 For our comely parts have no need ; but God

That there should be no schisme in the church, but that the members should have the same love one to another.

16 And whether one member suffer, all the members suffer with it : or one member be honoured, all the members rejoyce with it.

17 Now ye are the body of Christ, and members in particular.

18 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

19 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

20 Have all the gifts of healing? do all speak with tongues? do all interpret?

21 But covet earnestly the best gifts: And yet show I unto you a more excellent way.

CHAP. XIII.

1 The most excellent gifts are nothing without charity.

2 It is preferred before hope and faith.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

3 And though I have the gift of prophesie, and understand all mysteries and all knowledge : and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

4 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

5 Charity suffereth long, & is kinde: charity enforceth not charity: charity vaunteth not it self, is not puffed up.

6 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

7 Rejoyceth not in iniquitie, but rejoyceth in the truth :

8 Beareth all things, beleeveth all things, hopeth in all things, endureth all things.

9 Charity never faileth : but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

10 For we know in part, and we prophesie in part.

11 But when that which is perfect is come, then

that which is in part shall be done away.
11 When I was a childe, I spake as a childe,
understood as a childe, I thought as a childe: but when
I became a man, I put away childish things.

12 For now we see through a glasse, darkly, but
then face to face: now I know in part, but then
I know even as also I am known.

13 And now abideth faith, hope, charitie, these three
but the greatest of these is charitie.

CHAP. XIIII.

1 The commendation of Prophecie. 34 Women may
not speak in the church.

Follow after charitie, and desire spirituall gifts,
but rather that ye may prophesie.

2 For he that speaketh in an *unknown* tongue, speaketh
not unto men, but unto God: for no man understandeth
him: howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men
edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth
himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather
that ye prophesied: for greater is he that prophesieth
than he that speaketh with tongues, except he inter-
pret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking
with tongues, what shall I profit you, except I shall
speak to you either by revelation, or by knowledge,
or by prophesying, or by doctrine?

7 And even things without life giving sound, whether
pipe or harp, except they give a distinction in
the sounds, how shall it be known what is piped or
harped?

8 For if the trumpet give an uncertain sound, who
shall prepare himself to the battell?

9 So likewise you, except ye utter by the tongue
words easie to be understood, how shall it be known
what is spoken? for ye shall speak into the aire.

10 There are, it may be, so many kindes of voices in
the world, & none of them are without signification.

11 Therefore if I know not the meaning of the
voice, I shall be unto him that speaketh a Barbarian,
and he that speaketh shall be a Barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spi-
rituall gifts, seek that ye may excell, to the edify-
ing of the church.

13 Wherefore let him that speaketh in an

10 In tongue, pray that he may interpret.

11 For if I pray in an *unknown* tongue, my speech is unfruitfull, but my understanding is unfruitfull.

12 What is it then? I will pray with the spirit, and will pray with *understanding* also: I will sing with the spirit, and I will sing with the understanding also.

13 Else when thou shalt blesse with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

14 For thou verily givest thanks well, but the order is not edified.

15 I thank my God, I speak with tongues more than you all:

16 Yet in the church I had rather speak five words with my understanding, that by *my voice* I might teach others also, then ten thousand words in an *unknown* tongue.

17 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

18 In the law it is written, With *men of other* tongues and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

19 Wherefore tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying *serveth* not for them that beleeve not, but for them which beleeve:

20 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

21 But if all prophesie, and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all.

22 And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.

23 How is it then brethren? when ye come together, every one of you hath a psalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

24 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

25 But if there be no interpreter, let him keep his mouth.

22 Let the prophets speak two or three, and let the church judge.

23 If any thing be revealed to another that sitteth by, let the first hold his peace.

24 For ye may all prophesie one by one, that all may learn, and all may be comforted.

25 And the spirits of the prophets are subject to the prophets.

26 For God is not the author of confusion, but of peace, as in all churches of the saints.

27 Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Lord.

28 And if they will learn any thing, let them ask of their husbands at home: for it is a shame for women to speak in the church.

29 What? came the word of God out from you? or came it unto you only?

30 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

31 But if any man be ignorant, let him be ignorant.

32 Wherefore brethren, covet to prophesie, and forbear to speak with tongues.

33 Let all things be done decently and in order.

CHAP. XV.

1 By Christ's resurrection, 12 he proveth the necessity of our resurrection.

2 Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand.

3 By which also ye are saved, if ye keep in memory what I preached unto you. unless ye have believed in vain.

4 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures:

5 And that he was buried, and that he rose again the third day according to the scriptures:

6 And that he was seen of Cephas, then of the twelve.

7 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

8 And then he was seen of James, then of all the

...and I am the least of the apostles, that am not
worthy to be called an apostle, because I persecuted
the church of God.

10 But by the grace of God I am what I am, and his
mercy which was bestowed upon me, was not in vain;
and I laboured more abundantly than they all; yet
not by the grace of God which was with me:

11 Therefore whether it were I or they, so we
preach, and so ye believed.

12 Now if Christ be preached that he rose from
the dead, how say some among you, that there is no
resurrection of the dead?

13 But if there be no resurrection of the dead,
then is Christ not risen.

14 And if Christ be not risen, then is our preaching
vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God,
because we have testified of God, that he raised up
Christ: whom he raised not up, if so be that the
dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is
vain, ye are yet in your sins.

18 Then they also, which are fallen asleep in
Christ, are perished.

19 If in this life only we have hope in Christ, we
are all vain most miserable.

20 But now is Christ risen from the dead, and
he is the first-fruits of them that sleep.

21 For since by man came death, by man came also
the resurrection of the dead.

22 For as in Adam all dye, even so in Christ shall
all be made alive:

23 But every man in his own order, Christ the first-
born, after ward they that are Christs, at his coming.

24 Then cometh the end, when he shall have
gathered up the kingdom to God even the Father,

when he shall have put down all rule, and all
authority, and power.

25 For he must reigne, till he hath put all enemies
under his feet.

26 The last enemy, which shall be destroyed, is death.

27 For he hath put all things under his feet: but
when he saith, all things are put under him, it is
not that they be subject unto him which did put all things
under him.

28 And when all things shall be subdued unto him,
then shall the Son also himself be subject unto him,
that he may bring all things unto himself.

29 And when he shall have put all things under his
feet, he shall also be subject unto him, that he may
bring all things unto himself.

And what shall they do which are baptized
for the dead, if the dead rise not at all? why are they
then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in
Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought
with beasts at Ephesus, what advantageth it me, if
the dead rise not? let us eat and drink, for to mor-
row we die.

33 Be not deceived: evil communications corrupt
good manners.

34 Awake to righteousness, and sin not; for some
have not the knowledge of God, I speak this to your
shame.

35 But some men will say, How are the dead raised
up? and with what body do they come?

36 Thou fool, that which thou sowest is not
quickened except it die.

37 And that which thou sowest, thou sowest not
that body that shall be, but bare grain, it may chance
of wheat, or of some other grain.

38 But God giveth it a body as it hath pleased
him, and to every seed his own body.

39 All flesh is not the same flesh, but there is one
flesh of flesh of men, another flesh of beasts, another
of fishes, and another of birds.

40 There are also celestiall bodies, and bodies ter-
restiall: but the glory of the celestiall is one, and
the glory of the terrestriall is another.

41 There is one glory of the sun, and another glo-
ry of the moon, and another glory of the stars:
for one star differeth from another star in glory.

42 So also is the resurrection of the dead, it is
sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory:
it is sown in weaknesse, it is raised in power.

44 It is sown a naturall body: it is raised a spiri-
tuall bodie. There is a naturall body, and there is a
spirituall body.

45 And so it is written, The first man Adam was
made a living soul, the last Adam was made a
quickening spirit.

46 He which was not first which is spirituall

...is naturall, and after that is
...naturall.

The first man is of the earth earthy: the second
the Lord from heaven.

As is the earthy, such are they that are earthy,
and as is the heavenly, such are they also that are
heavenly.

And as we have borne the image of the earthy,
we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood
cannot inherit the kingdom of God: neither doth
corruption inherit incorruption.

Behold, I shew you a mystery: we shall not all
sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the
last trump, (for the trumpet shall sound, and the dead
shall be raised incorruptible, & we shall be changed).

For this corruptible must put on incorruption,
and this mortall must put on immortalitie.

So when this corruptible shall have put on in-
corruption, and this mortall shall have put on im-
mortalitie, then shall be brought to passe the saying
which is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is
thy victory?

The sting of death is sin, and the strength of
sin is the law.

But thanks be to God, which giveth us the victory
through our Lord Jesus Christ.

Therefore my beloved brethren, be ye steadfast,
unmoveable, alwayes abounding in the work of the
Lord, forasmuch as you know that your labour is not
in vain in the Lord.

CHAP. XVI.

The brethrens wants must be relieved, 10 Timothy
commended, 12 Friendly admonitions, 19 Salutations.

Now concerning the collection for the saints, as
I have given order to the churches of Galatia,
even so do ye.

Upon the first day of the week, let every one of
you lay by him in store, as God hath prospered him,
that there be no gatherings when I come.

And when I come, whomsoever you shall re-
prouce by your letters, them will I send to bring your
alms unto Jerusalem.

And if it be meet that I go also, they shall go
with me.

10 For I shall see you when I shall come thither: for I do passe through Macedo-
nia: and it may be that I will abide, yea, and with
you, that ye may bring me on my journey,
whethersoever I go.

11 For I will not see you now by the way, but I
will tarry a while with you, if the Lord permit.

12 But I will tarry at Ephesus untill Pentecost.

13 For a great doore and effectuall is opened unto
us, and there are many adversaries.

14 Now if Timotheus come, see that he may be
with you without fear: for he worketh the work
of the Lord, as I also do.

15 Let no man therefore despise him: but con-
duct him forth in peace, that he may come unto
me: for I look for him with the brethren.

16 As touching our brother Apollos, I greatly de-
sired him to come unto you, with the brethren, but
he will was not at all to come at this time: but he
will come when he shall have convenient time.

17 And now ye, stand fast in the faith, quit you like
men.

18 Let all your things be done with charitie.

19 I beseech you brethren (ye know the house of
Trophimus, that it is the first fruits of Achaia, and
that they have addicted themselves to the ministry
of the saints)

20 That ye submit your selves unto such, and to e-
very one that helpeth with us and laboureth.

21 I am gladd of the coming of Stephanas, and For-
tunatus, and Achaicus: for that which was lacking
among you they have supplied.

22 For they have refreshed my spirit and yours:
therefore acknowledge ye them that are such.

23 The churches of Asia salute you: Aquila and Pri-
scilla salute you much in the Lord, with the church
that is in their house.

24 All the brethren greet you: greet ye one another
with an holy kisse.

25 The salutation of me Paul with mine own hand.

26 If any man love not the Lord Jesus Christ, let
him be Anathema, Maranatha.

27 The grace of our Lord Jesus Christ be with you.

28 My love be with you all in Christ Jesus. Amen.

29 The first epistle to the Corinthians was writ-
ten from Philippi: by Stephanas and For-
tunatus and Achaicus and Timotheus.

THE

The second epistle of Paul the
Apostle, to the Corinthians.

CHAP. I.

*The Apostle encourageth them against stumbling
and sheweth the sincerity of his preaching.*

And an Apostle of Jesus Christ by the will
of God, and Timothie our brother, unto
the church of God which is at Corinth,
with all the saints which are in all A-
chaia.

Grace be to you and peace, from God our Father,
and from the Lord Jesus Christ.

Blessed be God, even the Father of our Lord Jesus
Christ, the Father of mercies, and the God of all com-

fort. Who comforteth us in all our tribulation, that
we may be able to comfort them which are in any
trouble, by the comfort wherewith we our selves are
comforted of God.

For as the sufferings of Christ abound in us, so
our consolation also aboundeth by Christ.

And whether we be afflicted, it is for your con-
solation and salvation, which is effectually in the en-
durance of the same sufferings, which we also suffer:
whether we be comforted, it is for your consolati-
on and salvation.

And our hope of you is stedfast, knowing that
we are partakers of the sufferings, so shall we be also
of the consolation.

For we would not, brethren, have you ignorant
of our trouble which came to us in Asia, that we
were pressed out of measure, above strength, in such
manner that we despaired even of life.

But we had the sentence of death in our selves, that
we should not trust in our selves, but in God which
liveth with the dead.

Who delivered us from so great a death, & doth
live: in whom we trust that he will yet deliver us.

You also helping together by prayer for us,
that for the gift bestowed upon us by the means of
many persons, thanks may be given by many on our
behalf.

For our rejoycing is this, the testimony of
our conscience, that in simplicity and godly sincerity,
not with fleshly wisdom, but by the grace of

For we write none other things unto you,
that you read or acknowledge; and I trust you
shall acknowledge even to the end.

14 As also you have acknowledged us in part, that
we are your rejoycing, even as ye also are ours in the
day of the Lord Jesus.

15 And in this confidence I was minded to come
unto you before, that you might have a second ben-
efit:

16 And to passe by you into Macedonia, and re-
turne again out of Macedonia unto you, and of you
to be brought on my way toward Judea.

17 When I therefore was thus minded, did I not
lightnesse? or the things that I purpose, do I purpose
according to the flesh, that with me there should
be yea, yea, and nay, nay?

18 But as God is true, our word toward you, was
yea and nay.

19 For the Son of God Jesus Christ, who was preach-
ed among you by us, even by me, and Silvanus, and
Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea,
and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you,
truth and faith abointed us as a God.

22 Who hath also sealed us, and given the earnest
of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul,
that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith,
but are helpers of your joy: for by faith ye stand.

CHAP. II.

1 *The reason of Pauls not coming. 2 Of the excommuni-
cate person. 14 The successe of his preaching.*

1 But I determined this with my self, that I would
not come again to you in heavinesse,

2 For if I make you sory, who is he then that maketh
me glad, but the same which is made sory by me?

3 And I wrote this same unto you, lest when I
came, I should have sorrow from them of whom
ought to rejoyce, having confidence in you all, that
your joy is the joy of you all.

4 For out of much affliction and anguish of heart
I wrote unto you with many teares, not that ye
should be grieved, but that ye might know

which I have seen shall be made manifest
if any have caused grief, I have not done
in part: that I may not overcharge you with
grief: sufficient to such a man is this punishment,
which was inflicted of many.

So that contrariwise, ye ought rather to forgive
him and comfort him, lest perhaps such a one should
be swallowed up with overmuch sorrow.

Wherefore I beseech you, that ye would con-
firm your love towards him.

For to this end also did I write, if I might know
proof of you, whether ye be obedient in all things.
To whom ye forgive any thing, I forgive also:
if I forgive any thing, to whom I forgive it, for
his sakes forgive I it, in the person of Christ;

lest such should get an advantage of us: for
we are not ignorant of his devices.

Furthermore, when I came to Troas to preach
the gospel, and a doore was opened unto me of
the Lord,

yet I had no rest in my spirit, because I found not
there my brother, but taking my leave of them, I
went from thence into Macedonia.

Now thanks be unto God which always
leadeth us to triumph in Christ, and maketh manifest
the favour of his knowledge by us in every place.

For we are unto God a sweet savour of Christ,
in them that are saved, and in them that perish.

To the one we are the savour of death unto
death; and to the other, the savour of life unto
life: and who is sufficient for these things?

For we are not as many, which corrupt the
word of God: but as of sincerity, but as of God,
in the sight of God speak we in Christ.

CHAP. III.

The commendation of Pauls ministry. 6 A comparison
between the ministers of the law and the gospel.

So we begin again to commend our selves: need
we as some others, epistles of commendation
to you, or letters of commendation from you?

We are our epistle written in our hearts, known
and read of all men.

For in which we are manifestly declared to be
the ministers of Christ, ministered by us, written not with
ink, but with the power of the living God; not in
tablets of stone, but in fleshy tables of the heart.

And such trust have we through Christ in
your word.

11. CORINTHIANS.
16 Whether we are sufficient of our selves to
17 anything as of our selves: but our sufficiency is of
18 God: who also hath made us able ministers of the new
19 testament, not of the letter, but of the spirit; for
20 the letter killeth, but the spirit giveth life.

7 But if the ministration of death written, and in
8 graven in stones, was glorious, so that the children
9 of Israel could not stedfastly behold the face of Mo-
10 ses, for the glory of his countenance, which glory
11 was to be done away:

12 How shall not the ministration of the spirit be
13 rather glorious?

14 For if the ministration of condemnation be glo-
15 ry, much more doth the ministration of righteous-
16 nesse exceed in glory.

17 For even that which was made glorious, had
18 no glory in this respect, by reason of the glory that
19 excelleth.

20 For if that which is done away was glorious,
21 much more that which remaineth is glorious.

22 Seeing then that we have such hope, we are
23 without great plainnesse of speech,

24 And not as Moses which put a vail over his
25 face, that the children of Israel could not stedfastly
26 by look to the end of that which is abolished.

27 But their mindes were blinded: for untill this day
28 remaineth the same vail untaken away, in the reading
29 of the old testament: which vail is done away in
30 Christ.

31 But even unto this day when Moses is read, the
32 vail is upon their heart.

33 Nevertheless, when it shall turn to the Lord,
34 the vail shall be taken away.

35 Now the Lord is that Spirit, and where the Spirit
36 of the Lord is, there is liberty.

37 But we all with open face, beholding as in
38 glasse the glory of the Lord, are changed into the
39 same image, from glory to glory, even as by the Spirit
40 of the Lord.

CHAP. III.

1 Pauls sincerity and diligence in preaching the gospel
2 and of his troubles for the same.

Theretore seeing we have this ministry, as
3 we have receivd mercy we faint not,

4 But have renounced the hidden things of dishon-
5 esty: not walking in craftinesse, nor handling
6 word of God deceitfully, but by manifestation

...commending our selves to every man
in the sight of God.

But if our gospel be hid, it is hid to them that

in whom the God of this world hath blinded the
eyes of them which beleeve not, lest the light of
the glorious gospel of Christ, who is the image of
God, should shine unto them.

For we preach not our selves, but Christ Jesus the
Lord, and our selves your servants for Jesus sake.

For God who commanded the light to shine
out of darknesse, hath shined in our hearts, to give
us light of the knowledge of the glory of God, in
the face of Jesus Christ.

But we have this treasure in earthen vessels, that
the excellency of the power may be of God, and not
of us.

We are troubled on every side, yet not distressed;
we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but
not destroyed.

Alwayes bearing about in the body, the dying of
the Lord Jesus, that the life also of Jesus might be
made manifest in our body.

For we which live, are alway delivered unto
death for Jesus sake, that the life also of Jesus might
be made manifest in our mortall flesh.

So then death worketh in us, but life in you.

We having the same spirit of faith, according
to that is written, I beleeved, and therefore have I spe-
ake; we also beleeve, and therefore speak,

Knowing, that he which raised up the Lord
Jesus, shall raise up us also by Jesus, and shall pre-
sente us with you.

For all things are for your sakes, that the
abundant grace, might through the thanksgiving of
us, redound to the glory of God.

For which cause we faint not, but though our
outward man perish, yet the inward man is renew-
ed day by day.

For our light affliction, which is but for a mo-
ment, worketh for us a far more exceeding and eter-
nall weight of glory;

While we look not at the things which are
seen, but at the things which are not seen: for the
things which are seen, are temporall, but the things
which are not seen, are eternall.

1 That he hope of eternall glory, 9 he labour
 for his good conscience.

2 For we know, that if our earthly house of this
 tabernacle were dissolved, we have a building
 of God, an house not made with hands, eternall in the
 heavens.

3 For in this we grope earnestly, desiring to be clothed
 upon with our house which is from heaven.

4 It so be that being clothed, we shall not be
 found naked.

5 For we that are in this tabernacle do grope, be-
 ing burdened: not for that we would be un-
 clothed, but clothed upon, that mortality might be swal-
 lowed up of life.

6 Now he that hath wrought us for the self same
 thing, is God, who also hath given unto us the evan-
 gel of the Spirit.

7 Therefore we are alwayes confident, knowing
 that whilst we are at home in the body, we are ab-
 sent from the Lord.

8 (For we walk by faith, not by sight)

9 We are confident, I say, and willing rather to be
 absent from the body, & to be present with the Lord.

10 Wherefore we labour, that whether present or ab-
 sent we may be accepted of him.

11 For we must all appear before the judgement
 seat of Christ, that every one may receive the things
 done in his body, according to that he hath done,
 whether it be good or bad.

12 Knowing therefore the terror of the Lord, we
 persuade men; but we are made manifest unto God,
 & I trust also, are made manifest in your consciences.

13 For we commend not our selves again unto
 you, but give you occasion to glory on our behalf,
 that you may have somewhat to answer them which
 glory in appearance, and not in heart.

14 For whether we be besides our selves, it is to
 God: or whether we be sober, it is for your cause.

15 For the love of Christ constraineth us, because we
 thus judge, that if one died for all, then were all dead.

16 And that he died for all, that they which live
 should not henceforth live unto themselves, but unto
 him which died for them and rose again.

17 Wherefore henceforth know we no man after the
 flesh: yea, though we have known Christ after the
 flesh, yet now henceforth know we him no more.

Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation,

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

Of Paul's faithfulness in the ministry. 14 Exhortation to avoid idolaters.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain,

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.)

Giving no offence in any thing, that the ministry be not blamed:

But in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

By purenesse, by knowledge, by long-suffering, by kindenesse, by the holy Ghost, by love unfeigned,

By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

By honour and dishonour, by evil report and good report: as deceivers, and yet true:

As unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed:

As sorrowfull, yet alway rejoycing: as poor, yet making many rich: as having nothing, and yet possessing all things.

O ye Corinthians, our mouth is open unto you, and our heart is enlarged,

...but ye are first
in your own bowels.

13 Now for a recompense in the same, (I speak
unto *my children*) be ye also enlarged.

14 Be ye not unequally yoked together with un-
believers : for what fellowship hath righteousness
with unrighteousnesse? and what communion hath
light with darknesse?

15 And what concord hath Christ with Belial? or
what part hath he that beleeueth, with an infidel?

16 And what agreement hath the temple of God
with idols? for ye are the temple of the living God;
as God hath said, I will dwell in them, and walk in
them, & I will be their God, and they shall be my people.

17 Wherefore come out from among them, and
be ye separate, saith the Lord, and touch not the un-
clean thing, and I will receive you,

18 And will be a Father unto you, and ye shall be
my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 He exhorteth to purity: 3 and sheweth what com-
fort he took in his afflictions.

HAVING therefore these promises (dearly beloved)
let us cleanse our selves from all filthinesse of
the flesh and spirit, perfecting holinesse in the fear
of God.

2 Receive us, we have wronged no man, we have
corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said
before, & you are in our hearts, to die & live with you.

4 Great is my boldnesse of speech toward you,
great is my glorying of you. I am filled with com-
fort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our
flesh had no rest, but we were troubled on every
side: without ~~were~~ fightings, within ~~were~~ fears.

6 Neverthelesse, God that comforteth those that
are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the consola-
tion wherewith he was comforted in you, when he
told us your earnest desire, your mourning, your ser-
vile minde toward me, so that I rejoyced the more.

8 For though I made you sorry with a letter, I do
not repent, though I did repent: for I perceive that
the same epistle made you sorry, though it were but
for a season.

9 Now I rejoyce, not that ye were made sorry,
but

ye sorrowed to repentance: that ye might
after a godly manner; that ye might
be damaged by us in nothing.

For godly sorrow worketh repentance to salva-
tion, not to be repented of: but the sorrow of the
world worketh death.

For behold, this self-same thing that ye sorrow-
ed after a godly sort, what carefulnesse it wrought in
ye, yea, *what* clearing of your selves, yea, *what* indigni-
fication, yea, *what* fear, yea, *what* vehement desire, yea,
what zeal, yea, *what* revenge: in all things ye have
approved your selves to be clear in this matter.

Wherefore though I wrote unto you, I did it
not for his cause that had done the wrong, nor for
his cause that suffered wrong, but that our care for
you in the sight of God might appear unto you.

Therefore we were comforted in your comfort,
yea, and exceedingly the more joyed we for the joy
of Titus, because his spirit was refreshed by you all.

For if I have boasted any thing to him of you,
I am not ashamed; but as we spake all things to you
in truth, even so our boasting which I made before
him is found a truth.

And his inward affection is more abundant to-
ward you, whilst he remembreth the obedience of
you all, how with fear & trembling you received him.

I rejoyce therefore that I have confidence in
you in all things.

CHAP. VIII.

He stirreth them up to contribute to the Saints.

Moreover brethren, we do you to wit of the grace
of God bestowed on the churches of Macedonia:

How that in a great trial of affliction, the a-
bundance of their joy, and their deep poverty, aboun-
ded unto the riches of their liberality.

For to *their* power (I bear record) yea and be-
yond their power *they* were willing of themselves

Praying us with much intreaty that we would
receive the gift, and take upon us the fellowship of
the ministering to the saints.

And this *they* did, not as we hoped, but first gave
their own selves to the Lord, and unto us, by the will
of God.

Insomuch that we desired Titus, that as he had
begun, so he would also finish in you the same
grace also.

Therefore as ye abound in every thing, in

and in all things, and in your love to us, for that ye abound in grace also.

10 I speak not by commandment, but by occasion of the forwardnesse of others, and to prove the fruit of your love.

11 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich.

12 And herein I give my advice, for this is expedient for you, who have begun before, not only to do, but also so be forward a year ago.

13 Now therefore perform the doing of it, that as there was a readinesse to will, so there may be a performance also out of that which you have.

14 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

15 For I mean not that other men be eased, and you burdened :

16 But by an equality: that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality.

17 As it is written, He that had gathered much, had nothing over, and he that had gathered little, had his lack.

18 But thanks be to God, which put the same earnest care into the heart of Titus for you.

19 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

20 And we have sent with him the brother, whose faith is in the gospel, throughout all the churches.

21 And not that only, but who was also chosen of the churches to travell with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready minde.

22 Avoiding this, that no man should blame us in this abundance which is administered by us :

23 Providing for honest things, not only in the sight of the Lord, but in the sight of men.

24 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the confidence which I have in you.

25 Whether my dearest of Titus, he is my partner,

and the glory of Christ.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

He sheweth why he sent Titus, & stirreth them up to a bountifull almes.

For as touching the ministring to the saints, it is superfluous for me to write to you.

For I know the forwardnesse of your minde for which I boast of you to them of Macedonia, that Titus was ready a year ago, and your zeal hath provoked very many.

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.

Lest haply if they of Macedonia come with us, and finde you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and set up beforehand your bounty, whereof ye had need before, that the same might be ready, as a river of bounty, not of covetousnesse.

But this, I say, He which soweth sparingly, shall reap sparingly: and he which soweth bountifullly, shall reap bountifullly.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound unto you, that ye alwayes having all sufficiency in all things, may abound to every good work.

As it is written, He hath dispersed abroad: he hath given to the poore: his righteousness remaineth for ever.

Now he that minstreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

Being enriched in every thing to all bountifullnesse, which causeth through us thanksgiving to God.

For the administration of this service, not only supplieth the want of the saints, but is abundant unto by many thanksgivings unto God.

Which by the experiment of this ministration

they glorifie God for your professed subjection
to the gospel of Christ, and for your liberall dis-
tribution unto them, and unto all men.

14 And by their prayer for you, which long after
you for the exceeding grace of God in you:

15 Thanks be unto God for his unspeakable gift,

CHAP. X.

1 Pauls spirituall might and authority against all ad-
versaries, as well when he is present, as absent.

NOW I Paul my self beseech you, by the meeknesse
and gentlenesse of Christ, who in presence am
among you, but being absent am bold toward
you.

2 But I beseech you, that I may not be bold when
I am present, with that confidence wherewith I
think to be bold against some which think of us, as
if we walked according to the flesh.

3 For though we walk in the flesh, we do not war
after the flesh:

4 & For the weapons of our warfare are not car-
nall, but mighty through God to the pulling down
of strong holds)

5 Casting down imaginations, and every high thing
that exalteth it self against the knowledge of God,
and bringing into captivity every thought to the o-
bedience of Christ:

6 And having in a readinesse to revenge all disobe-
dience, when your obedience is fulfilled.

7 Do ye look on things after the outward appea-
rance? if any man trust to himself, that he is Christs,
of him of himself think this again, that as he is
Christs, even so are we Christs.

8 For though I should boast somewhat more of
our authority, (which the Lord hath given us for
edification, and not for your destruction) I should
not be ashamed.

9 That I may not seem as if I would terrifie you
by letters.

10 For his letters (say they) are waighy and power-
full, but his bodily presence is weak, and his speech
contemtable.

11 Let such an one think this, that such as we are
are word by letters, when we are absent, such will
be also, indeed when we are present.

12 For we dare not make our selves of the number,
to compare our selves with some that commend them-
selves, but they measuring themselves, by themselves,

CHAP. XI.

comparing themselves amongst themselves as wise.

13 But we will not boast of things without measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as though we reached not unto you; for we are come as far as to you also, in *preaching* the gospel of Christ:

15 Not boasting of things without our measure, *that is*, of other mens labours, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.
18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 Pauls enforced commendation of himself, & *and comparison with the other Apostles.*

Would to God you could bear with me a little in my folly, and indeed bear with me.

2 For I am jealous over you with godly jealousy, for I have espoused you to one husband; that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your mindes should be corrupted from the simplicity that is in Christ.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *with him*.

5 For I suppose I was not a whit behinde the very chiefeft apostles.

6 But though I be rude in speech, yet not in knowledge, but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing my self, that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you, and wanted

I was chargeable to no man: for I which was la-
geous my brethren which came from Macedonia
supplied, and in all things I have kept my self from
being burdensome unto you, & so will keep my self.
10 As the truth of Christ is in me, no man shall stop
me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God
knoweth.

12 But what I do, that I will do, that I may cut
off occasion from them which desire occasion, that
wherein they glory, they may be found even as we.

13 For such are false apostles, deceitfull workers,
transforming themselves into the apostles of Christ.

14 And no marvell, for Satan himself is transform-
ed into an angel of light.

15 Therefore it is no great thing if his ministers
also be transformed as the ministers of righteous-
ness, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if
otherwise, yet as a fool receive me, that I may boast
my self a little.

17 That which I speak, I speak it not after the Lord,
but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will
glory also.

19 For ye suffer fools gladly, seeing ye your selves
are wise.

20 For ye suffer if a man bring you into bondage,
if a man devoure you, if a man take of you, if a
man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though
we had been weak: howbeit, whereinssoever my
power is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so am I: are they Iſtaelites?
so am I: Are they the seed of Abraham? so am I:

23 Are they ministers of Christ? I speak as a fool,
I am more: in labours more abundant: in stripes above
measure: in prisons more frequent: in deaths oft.

24 Of the Jews five times received I forty stripes
save one.

25 Thrice was I beaten with rods, once was I
stoned, thrice I suffered shipwrack: a night and a day
have been in the deep.

26 In journeying often, in perils of waters, in perils
of robbers, in perils by mine own country-men, in
perils by the heathen, in perils in the city, in perils
in the wilderness, in perils in the sea, in perils among
false brethren,

in weakness, in hunger and thirst, in fastings, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour under Aretas the king, kept the city of the Damascens with a garrie, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 He commendeth his apostleship, glorying not of his revelations, but of his infirmities.

2 It is not expedient for me, doubtlesse to glory. I will come to visions and revelations of the Lord.

3 I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) such an one caught up to the third heaven.

4 And I knew such a man, (whether in the body or out of the body, I cannot tell, God knoweth)

5 How that he was caught up into paradise, and heard unspeakable words, which it is not lawfull for man to utter.

6 Of such an one will I glory, yet of my self I will not glory, but in mine infirmities.

7 For though I would desire to glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

8 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

9 For this thing I besought the Lord thrice, that it might depart from me.

10 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. I gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

11 Therefore I take pleasure in infirmities, in

in necessities, in persecutions, in distresses, for Christs sake: for when I am weak, then am I strong.

11. I am become a fool in glorying, ye have commended me: for I ought to have been commended of you: for in nothing am I behinde the very chiefest apostles, though I be nothing.

12. Truly the signes of an apostle were wrought among you in all patience, in signes, and wonders, and mighty deeds.

13. For what is it wherein ye were inferiour to other churches, except it be that I my self was not burdensome to you? forgive me this wrong.

14. Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.

17. Did I make a gain of you by any of them whom I sent unto you?

18. I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19. Again think you that we excuse our selves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20. For I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;

21. And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAP. XIII.

He threatneth obstinate sinners. & He adviseth them to a trial of their faith.

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

I told you before, and fore-tell you as if I were present.

...which heretofore have known
...that if I come again I will see you
...ye seek a proof of Christ speaking in me
...to you - ward is not weak, but is mighty in power
...though he was crucified through weakness
...he liveth by the power of God: for ye also are
...in him, but we shall live with him by the
...power of God toward you.

Examine your selves, whether ye be in the faith:
...your own selves, know ye not your own selves,
...Jesus Christ is in you, except ye be reprobates.
...But I trust that ye shall know that we are not
...reprobates.

Now I pray to God that ye do no evil, not that
...should appear approved, but that ye should do
...which is honest, though we be as reprobates.

For we can do nothing against the truth, but
...the truth.

For we are glad when we are weak, and ye are
...strong: and this also we wish, even your perfection.
...Therefore I write these things being absent, but
...present, I should use sharpness, according to the
...power which the Lord hath given me to edification
...and not to destruction.

Finally, brethren, farewell: Be perfect, be of
...comfort, be of one minde, live in peace, and
...God of love and peace shall be with you.

Greet one another with an holy kisse:
...All the saints salute you.

The grace of the Lord Jesus Christ, and
...love of God, and the communion of the
...be with you all, Amen.

The second epistle to the Corinthians, was written
...from Philippi a city of Macedonia, by Paul
...and Lucas.

The epistle of P A U L the apostle to the G A L A T I A N S.

CHAP. I.

Wondereth that they have so soon left him and the
... Gospel, which he learned not of man, but of God.

And an apostle, not of men, neither by will,
... but by Jesus Christ, and God the Father, who
... raised him from the dead;

And all the brethren which are with me,

TO THE GALATIANS.

unto the churches of Galatia :

Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ,

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

To whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel :

Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you, then that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you, then that ye have received, let him be accursed.

For do I now perswade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

But I certifie you, brethren, that the gospel which was preached of me, is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it :

And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me from my mothers womb, and called me by his grace,

To reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood :

Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen dayes.

But other of the apostles saw I none, save James the Lords brother.

Now the things which I write unto you, behold, before God I lie not.

Afterwards I came into the regions of Syria and Cilicia.

And was allowed to face into the church
which were in Christ.
But they had heard only, That he which per-
secuted us in times past, now preached the faith
which once he destroyed.

14 And they glorified God in me.

CHAP. II.

1 Of justification by faith, and not by works.

Then fourteen years after, I went up again to Jeru-
salem, with Barnabas, & took Titus with me also.
And I went up by revelation, & communicated un-
to them that gospel which I preach among y^e Gentiles,
privately to them which were of reputation, lest
by any means I should run, or had run in vain.

2 But neither Titus, who was with me, being a
Greek, was compelled to be circumcised:

3 And that because of false brethren unawares
brought in, who came in privily to spy out our li-
berty, which we have in Christ Jesus; that they might
bring us into bondage:

4 To whom we gave place by subjection, no not
for an houre, that the truth of the gospel might con-
tinue with you.

5 But of these who seemed to be somewhat, (what-
ever they were, it maketh no matter to me, God
accepteth no mans person) for they who seemed to
be somewhat, in conference added nothing to me.

6 But contrariwise, when they saw that the gospel
of the uncircumcision was committed unto me, as the
gospel of the circumcision was unto Peter:

7 (For he that wrought effectually in Peter to
the apostleship of the circumcision, the same was
mighty in me towards the Gentiles.)

8 And when James, Cephas, and John, who seemed
to be pillars, perceived the grace that was given un-
to me, they gave to me and Barnabas the right hands
of fellowship, that we should go unto the heathen,
and they unto the circumcision:

9 Only they would that we should remember the
poore, the same which I also was forward to do.

10 But when Peter was come to Antioch, I with-
stood him to the face, because he was to be blamed.

11 For before that certain came from James, he
did eat with the Gentiles: but when they were come,
he withdrew, and separated himself, fearing them
which were of the circumcision.

12 And the other Jews dissembled likewise with
him.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto them before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have beleev'd in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make my self a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, & gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang on the law. 6 They that beleve, are justified, and blessed with Abraham.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if ye be yet in vain,

5 He therefore that ministrETH to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham beleev'd God, and

know ye therefore, that they which are of faith
are the children of Abraham.
8 And the scripture, foreseeing that God would
justify the heathen through faith, preached before the
angel unto Abraham, saying, In thee shall all nations
be blessed.

9 So then they which be of faith, are blessed
with faithful Abraham.

10 For as many as are of the works of the law,
are under the curse: for it is written, Cursed is every
one that continueth not in all things which are written
in the book of the law to do them.

11 But that no man is justified by the law in the
sight of God, it is evident: for, The just shall live by
faith.

12 And the law is not of faith: but the man that
doeth them shall live in them.

13 Christ hath redeemed us from the curse of the
law, being made a curse for us: for it is written,
Cursed is every one that hangeth on a tree.

14 That the blessing of Abraham might come on
the Gentiles through Jesus Christ: that we might receive
the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men;
though it be but a mans covenant, yet it is bound
in the law, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises
made. He saith not, And to seeds, as of many;
but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant that was con-
firmed before of God in Christ, the law which was
added four hundred and thirty years after, cannot disan-
null, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more
of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? it was added
because of transgressions, till the seed should come,
to whom the promise was made, and it was ordained
by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one,
but God is one.

21 Is the law then against the promise of God? it
doth forbid: for if there had been a law given which
could have given life, verily righteousness should
have been by the law.

22 But the scripture hath concluded all under
the law.

20. that the promise by faith of Jesus Christ might be given to them that believe.

21. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

22. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

23. But after that faith is come, we are no longer under a school-master.

24. For ye are all the children of God by faith in Christ Jesus.

25. For as many of you as have been baptized into Christ, have put on Christ.

26. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

27. And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

CHAP. IIII.

1. We were under the law till Christ came. 5. But Christ freed us from the law.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all.

2. But is under tutors and governours, untill the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world.

4. But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but son; and if a son, then an heir of God through Christ.

8. Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye desire again to be in bondage?

10. Ye observe dayes, & moneths, & times, and ye

11. I am afraid of you, lest I have bestowed upon you labour in vain,

ye have not repented me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spoke of for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude you, that you might affect them.

18 But it is good to be zealously affected alwayes in a good thing, & not only when I am present with you.

19 My little children of whom I travaill in birth again untill Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoyce thou barren that bearest not, break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the free-woman shall inherit with me.

So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

1 *He marveleth them to stand in their libertie, 3 and not to observe circumcision : 13 but rather love.*

Stand fast therefore in the libertie wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testifie again to every man that is circumcised, that he is a debtour to do the whole law.

4 Christ is become of no effect unto you, whosoever ye are justified by the law ; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, who did hinder you, that ye should not obey the truth ?

8 This perswasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you, shall bear his judgement, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution ? then is the offence of the crosse ceased.

12 I would they were even cut off & trouble you.

13 For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this : Thou shalt love thy neighbour as thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the spirit, & the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

10 Molatry, witchcraft, hatred, variance, emulations,
wrath, strife, seditions, heresies,

11 Envyings, murders, drunkenness, revellings, and
like : of the which I tell you before, as I have
told you in time past, that they which do such
things, shall not inherit the kingdome of God.

12 But the fruit of the Spirit is love, joy, peace,
long-suffering, gentleness, goodnesse, faith,

13 Meeknesse, temperance : against such there is no
law.

14 And they that are Christs, have crucified the
flesh, with the affections and lusts.

15 If we live in the Spirit, let us also walk in the
spirit.

16 Let us not be desirous of vain glory, provoking
one another, envying one another.

CHAP. VI.

*He willetb them to deal mildly with a brother that
sippeth. 6 To be libetall to their teachers.*

Brethren, if a man be overtaken in a fault, ye which
are spirituall, restore such an one in the spirit of
meeknesse ; considering thy self, lest thou also be
tempted.

2 Bear ye one anothers burdens, and so fulfill the
law of Christ.

3 For if a man think himself to be something,
when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and
then shall he have rejoycing in himself alone, and
not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate
unto him that teacheth, in all good things.

7 Be not deceived, God is not mocked : for what
soever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the
flesh reap corruption : but he that soweth to the
spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing : for in
the season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good
unto all men, especially unto them who are of the
household of faith.

11 Ye see how large a letter I have written unto
you with mine own hand.

CHAP. II.

Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself,

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsell of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ,

13 In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye beleaved, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him,

18 The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints:

19 And what is the exceeding greatness of his power to us-ward who beleieve, according to the working of his mighty power:

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principalitie, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulnesse of him that filleth all in all.

CHAP. II.

1 What we were 3 By nature, and what we are 5 By grace: 10 We are created unto good works.

in time past ye walked according to the

of this world; according to the prince of the air, the spirit that now worketh in the children of disobedience,

Among whom also we all had our conversation in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, even as others.

But God who is rich in mercy, for his great love wherewith he loved us,

when we were dead in sins hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit in heavenly places in Christ Jesus.

That in the ages to come he might shew the exceeding riches of his grace, in his kindness to us through Christ Jesus.

By grace are ye saved, through faith, and that not of works: it is the gift of God.

That we should not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

Therefore remember that ye being in time past

ye were in the flesh, who are called uncircumcision

which is called the circumcision in the flesh by hands.

That with that time, ye were without Christ,

ye were aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ.

For he is our peace, who hath made both one

and hath broken down the middle wall of partition

between us, abolishing in his flesh the enmity, even the

of commandments, contained in ordinances, for to create in himself, of twain, one new man, so making peace,

that he might reconcile both unto God in one body by the crosse, having slain the enmity thereby.

And came, and preached peace to you which were afar off, and to them that were nigh.

For through him we both have an access by one

unto the Father.

And we have upon the foundation of
the apostles and prophets, Jesus Christ himself
the corner-stone.

Whereunto all the building is framed together
unto one holy temple in the Lord,
in whom you also are builded together
unto the habitation of God through the Spirit.

CHAP. III.

*The hidden mystery. 6. That the Gentiles should be
co-heirs with the Jews in the inheritance of the promise
of the Gospel.*

For this cause, I Paul, the prisoner of Jesus
Christ for you Gentiles,

If ye have heard of the dispensation of the
mystery, which is given me to you, words,

How that by revelation he made known unto
me the mystery (as I wrote afore in few words)

Whereby when ye read, ye may understand
the knowledge in the mystery of Christ)

Which in other ages was not made known
unto the sons of men, as it is now revealed
unto his apostles and prophets by the Spirit;

That the Gentiles should be fellow-heirs,
of the same body, and partakers of his promise

in the Gospel:

Whereof I was made a minister, according
to the gift of the grace of God, given unto me,

That I should shew forth his power
unto me, who am less than the least of all

sanctified, that I should preach
unto the Gentiles the unsearchable riches of Christ;

And to make all men see, what is the fellowship
of the mystery, which from the beginning
of the world, hath been hid in God, who created all

things by Jesus Christ:

So, To the intent that now unto the
principalities and powers in heavenly places, might be
made known by the church the manifold wisdom of God

Which according to the eternal purpose, which
he hath purposed in Christ Jesus our Lord;

That in whom we have boldness and access
with confidence by the faith of him.

Wherefore I desire that ye faint not
under these tribulations for you, which is your glory.

For this cause I bow my knees unto
the Father, our Lord Jesus Christ,

the whole family in heaven
is named,

That he would grant you according to the
riches of his glory, to be strengthened with might
by his Spirit in the inner man :

That Christ may dwell in your hearts by faith,
that ye being rooted and grounded in love,

May be able to comprehend with all saints
what is the breadth, and length, and depth, and
height :

And to know the love of Christ, which passeth
knowledge, that ye might be filled with all the ful-
ness of God.

Now unto him that is able to do exceeding
abundantly above all that we ask or think, accord-
ing to the power that worketh in us,

Unto him be glory in the church by Christ Jesus,
throughout all ages, world without end. Amen.

CHAP. IV.

He exhorteth to unitie, 24 to put on the new man,
25 to cast off lying, 29 and corrupt communication.

Therefore the prisoner of the Lord, beseech you
that ye walk worthy of the vocation wherewith
ye are called,

With all lowlinesse and meeknesse, with long-
suffering, forbearing one another in love.

Endeavouring to keep the unitie of the Spirit in
the bond of peace.

There is one body, and one Spirit, even as ye are
called in one hope of your calling.

One Lord, one faith, one baptisme,

One God and Father of all, who is above all, and
through all, and in you all.

But unto every one of us is given grace according
to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on
high, he led captivity captive, and gave gifts unto
men.

Now that he ascended, what is it but that he
descended first into the lower parts of the earth?

He that descended, is the same also that ascended
far above all heavens, that he might fill all things.

And he gave some, apostles: and some, prophets,
and some, evangelists: and some, pastours and teachers,

For the perfecting of the saints, for the work

ministry, for the edifying of the body of Christ.
 That we all come in the unity of the faith, and of
 the knowledge of the Son of God, unto a perfect
 man, unto the measure of the stature of the fulness
 of Christ.

That we henceforth be no more children, tossed
 and fro, and carried about with every wind of
 doctrine, by the sleight of men, and cunning crafti-
 ness, whereby they lie in wait to deceive.

But speaking the truth in love, may grow up
 with him in all things, which is the head, even Christ.
 From whom the whole body fitly joyned to-
 gether, and compacted by that which every joynt sup-
 plieth, according to the effectuall working in the
 measure of every part, maketh increase of the body,
 in the edifying of it self in love.

This I say therefore, and testifie in the Lord, that
 henceforth walk not as other Gentiles walk in
 the vanity of their minde,

Having the understanding darkened, being alie-
 ned from the life of God, through the ignorance that
 is in them, because of the blindness of their hearts.

Who being past feeling, have given themselves
 unto lasciviousnesse, to work all uncleannesse,
 with greedinesse.

But ye have not so learned Christ:

If so be that ye have heard him, and have been
 taught by him, as the truth is in Jesus.

That ye put off concerning the former conversa-
 tion, the old man, which is corrupt according to the
 deceitfull lusts:

And be renewed in the spirit of your minde.

And that ye put on the new man, which after
 God is created in righteousness, and true holinesse.

Wherefore putting away lying, speak every man
 truth with his neighbour: for we are members one
 of another.

Be ye angry and sin not, let not the sun go
 down upon your wrath:

Neither give place to the devil:

Let him that stole, steal no more: but rather let
 him labour, working with his hands the thing
 which is good, that he may have to give to him that
 needeth.

Let no corrupt communication proceed out of
 the mouth, but that which is good to the use of
 the hearers, that it may minister grace unto the hearers.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.

And be ye kinde one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

1 He exhorteth to love. 3 To flee fornication, 4 and uncleanness.

1 Be ye therefore followers of God, as dear children.

2 And walk in love, as Christ also hath loved the church, and hath given himself for us, an offering and sacrifice to God for a sweet smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints :

4 Neither filthinesse, nor foolish talking, nor jesting, which are not convenient : but rather giving thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdome of Christ and of God.

6 Let no man deceive you with vain words, because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darknesse, but now are light in the Lord : walk as children of light,

9 (For the fruit of the Spirit is in all goodness, righteousness, and truth.)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darknesse, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd, are made manifest by the light : for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the daies are evil.

17 Where

the will of the Lord is.

And be ye drunk with wine which is joy

filled with the Spirit :

speaking to your selves in psalms, and

spirituall songs, singing and making melody

in heart to the Lord,

Giving thanks alwayes for all things unto God

the Father, in the name of our Lord Jesus Christ,

Submitting your selves one to another in the

Lord.

Wives, submit your selves unto your own

husbands, as unto the Lord.

For the husband is the head of the wife,

Christ is the head of the church: and he is the

saviour of the body.

Therefore as the church is subject unto Christ,

the wives be to their own husbands in every

thing. Husbands, love your wives, even as Christ

loved the church, and gave himself for it:

That he might sanctifie and cleanse it with the

washing of water, by the word,

That he might present it to himself a

church not having spot or wrinkle, or any such thing,

that it should be holy and without blemish.

So ought men to love their wives, as their own

selves: he that loveth his wife, loveth himself.

For no man ever yet hated his own flesh,

but he loveth and cherisheth it, even as the Lord the church,

For we are members of his body, of his

flesh, and of his bones.

For this cause shall a man leave his father

and mother, and shall be joyned unto his wife, and

they shall be one flesh.

This is a great mystery: but I speak concerning

Christ and the church:

Nevertheless, let every one of you in particular

love his wife even as himself, and the church

doth reverence her husband,

CHAP. VI.

The duties of children, 5 of servants, 10 Our

warfare, 13 The complete armour of a Christian,

18 and how it ought to be used.

Children, obey your parents in the Lord: for this

is right,

Honour thy father and mother, (which is the first

commandment with promise.)

any on the earth.

10 Ye masters, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

11 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

12 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

13 With good will doing service; as to the Lord, and not to men:

14 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

15 And ye masters, do the same things unto them, forbearing threatening, knowing & your master also is in heaven: neither is there respect of persons with him.

16 Finally, my brethren, be strong in the Lord, and in the power of his might,

17 Put on the whole armour of God; that ye may be able to stand against the wiles of the devil.

18 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

19 Wherefore take unto you the whole armour of God; that ye may be able to withstand in the evil day, and having done all to stand.

20 Stand therefore, having your loyns girt about with truth, and having on the breast-plate of righteousness;

21 And your feet shod with the preparation of the gospel of peace.

22 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

23 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

24 Putting always with all prayer and supplication in the Spirit, and watching thereunto with perseverance, and supplication for all saints.

25 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

26 For which I am an ambassador in bonds: that I may

But that ye also may know my affairs and the health of Tychicus a beloved brother and faithful minister in the Lord, shall make known to you all things. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

The epistle of PAUL the apostle to the PHILIPPIANS.

CHAP. I.

3 Pauls thanksgiving to God for them.

PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:

3 Grace be unto you and peace from our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, alwayes in every prayer of mine for you all making request with joy,

For your fellowship in the gospel from the first day untill now;

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ,

Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both by my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

For God is my record, how greatly I long for all, in the bowels of Jesus Christ;

And this I pray, that your love may abound more and more in knowledge, and in all judgement; so that ye may approve things that are excellent, that ye may be sincere, and without offence to the Lord.

Being filled with the fruits of righteousness.

TO THE PHILIPPIANS.

12 We by Jesus Christ unto the glory and praise of God.

13 But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

14 So that my bonds in Christ are manifest in all the palace; and in all other places.

15 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

16 Some indeed preach Christ even of envie and strife, and some also of good will.

17 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

18 But the other of love, knowing that I am in the defence of the gospel.

19 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached, and therein do rejoyce, yea, and will rejoyce.

20 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

21 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldnesse, as alwayes so now also Christ shall be magnified in my body, whether it be by life or by death.

22 For to me to live is Christ, and to die is gain.

23 But if I live in the flesh, this is the fruit of labour: yet what I shall choose, I wot not.

24 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

25 Nevertheless, to abide in the flesh is more needfull for you.

26 And having this confidence, I know, that I shall abide and continue with you all, for your furtherance and joy of faith.

27 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

28 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, ye and I, and fast in one spirit, with one minde, striving together for the faith of the gospel:

29 And in nothing terrified by your adversaries: which is to them an evident token of perdition, of death, and that of God.

30 For unto you it is given in behalf of Christ,

Having the same conflict which ye saw in me,
now hear to be in me.

CHAP. II.

1 *He exhorteth to unity and humilitie.*

There be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife, or vain glory, in lowliness of mind, let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:

11 And that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Do all things without murmurings, & disputings;

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shall shine as lights in the world:

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yes, and if I be offered upon the sacrifice and

18 For the same cause also do ye joy and rejoyce with me.

19 But I trust in the Lord Jesus, to send Timothee shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are of Jesus Christ.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also my self shall come shortly.

25 Yet I supposed it necessary to send to you Erastus, my brother and companion in labour, and fellow souldier, but your messenger, and he hath ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had bin sick.

27 For indeed he was sick nigh unto death, but God had mercie on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when he shall see him again, ye may rejoyce, and that I may be the less sorrowfull.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

CHAP. III.

1 He warneth them of false teachers. 18 He exhorteth them to decline carnall Christianity.

Finally, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Beware of dogs, beware of evil workers, beware of the concision.

For we are the circumcision, which worship in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.

Though I might also have confidence in the flesh, if any other man thinketh that he hath whereof he may trust in the flesh, I more,

5 Circumcision

of the tribe of Benjamin, as Hebrews 11:32
news: as touching the law, a Pharisee?
concerning zeal, persecuting the church, touching
righteousnesse which is in the law, blamelesse.
7 But what things were gain to me, those I counted
losse for Christ.

8 Yea, doubtlesse, and I count all things but losse
for the excellency of the knowledge of Christ
Lord: for whom I have suffered the losse of
things, and do count them but dung that I may win
him.

9 And be found in him, not having mine own
righteousnesse, which is of the law, but that which
cometh through the faith of Christ, the righteousness
which is of God by faith:

10 That I may know him, and the power of his
resurrection, and the fellowship of his sufferings, being
made conformable unto his death,

11 If by any means I might attain unto the
resurrection of the dead.

12 Not as though I had already attained, either were
already perfect; but I follow after, if that I may
prehend that for which also I am apprehended of
Christ Jesus.

13 Brethren, I count not my selfe to have apprehended:
but this one thing I do, forgetting those things
which are behinde, and reaching forth unto
things which are before,

14 I presse toward the mark, for the prize of
the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be so
minded: and if in any thing ye be otherwise minded,
God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained,
let us walk by the same rule, let us minde the same
thing.

17 Brethren, be followers together of me, and
mark them which walk so, as ye have us for an
example.

18 (For many walk, of whom I have told you
often, and now tel' you even weeping, that they be
enemies of the crosse of Christ:

19 Whose end is destruction, whose God is their
belly, and whose glorie is in their shame, who mind
 earthly things.)

20 For our conversation is in heaven, from whence
we also expect the saviour, the Lord Jesus Christ,

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IIII.

General exhortations. 10 His joy for their liberalitie towards him, and Gods grace in them.

Wherefore, my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same minde in the Lord.

And I intreat thee also, true yoke-fellow, help such women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

Rejoyce in γ Lord alway: and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand.

Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

And the peace of God which passeth all understanding, shall keep your hearts and mindes through γ Jesus.

Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any vertue, and if there be any praise, think on these things.

Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

But I rejoyced in the Lord greatly, that now at the last your care of me hath flourished again, wherefore ye were also carefull, but ye lacked opportunity.

Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need.

I can do all things through Christ which strengtheneth me.

Notwithstanding, ye have well done, that

Now ye Philippians know also that in the preaching of the gospel, when I departed from Macedonia, no church communicated with me, as concerning eating and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity.

Not because I desire a gift: but I desire fruit that may abound to your account.

But I have all, and abound, I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

But my God shall supply all your need according to his riches in glory, by Christ Jesus.

Now unto God and our Father be glory for ever and ever. Amen.

I salute every saint in Christ Jesus: the brethren which are with me greet you.

All the saints salute you, chiefly they that are of Cæsars household.

The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.



¶ The epistle of PAUL the Apostle to the COLOSSIANS.

CHAP. I.

¶ He thanketh God for their faith, & prayeth for increase in grace: 14 and describeth the true God.

PAUL an apostle of Jesus Christ by the will of God, and Timotheus our brother,

¶ To the saints and faithful brethren in Christ which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

¶ We give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you.

¶ Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

¶ For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

¶ Which is come unto you, as it is in all the world.

...heard of it, and know the grace of...

...also learned of Epaphras our dear fellow
servant, who is for you a faithful minister of Christ
... Who also declared unto us your love in the
Spirit.

For this cause we also, since the day we heard
... not cease to pray for you, and to desire that ye
... be filled with the knowledge of his will, in
... and spirituall understanding.

That ye might walk worthy of the Lord unto
all pleasing, being fruitful in every good work, and
increasing in the knowledge of God:

Strengthened with all might according to his
... power, unto all patience, and long suffering
with joyfulness:

Giving thanks unto the Father, which hath made
us meet to be partakers of the inheritance of the
... in light:

Who hath delivered us from the power of dark-
ness, and hath translated us into the kingdom of his
... Son.

In whom we have redemption through his
blood, even the forgiveness of sins:

Who is the image of the invisible God, the
... every creature.

For by him were all things created that are in
heaven, and that are in earth, visible and invisible,
whether they be thrones, or dominions, or principal-
ities, or powers: all things were created by him,
and for him.

And he is before all things, and by him all
things consist.

And he is the head of the body, the church: who
in the beginning, the first-born from the dead, that in
all things he might have the preeminence.

For it pleased the Father, that in him should all
things dwell,

And having made peace through the blood of
his cross, by him to reconcile all things unto him,
whether by him, I say, whether they be things in earth or
things in heaven.

And you that were sometime alienated, and e-
nemies in your mind by wicked works, yet now have
been reconciled,

In the body of his flesh through death...

...you be ye and ...
...in his light.

14 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached in every creature which is under heaven, whereof I Paul am made a minister.

15 Who now rejoyce in my sufferings for you, and fill up that which is behinde of my afflictions of Christ in my flesh, for his bodies sake which is the church.

16 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfill the word of God :

17 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints.

18 To whom God would make known what is the riches of the glory of this mystery, among the Gentiles, which is Christ in you, the hope of glory.

19 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

20 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. I I.

1 He exhorteth them to be constant in Christ : 2 He beware of Philosophy, and vain traditions.

3 Or I would that ye knew what great consolation I have for you, and for them at Laodicea, and for many as have not seen my face in the flesh.

4 That their hearts might be comforted, being together in love, and unto all riches of the full assurance of understanding, to the acknowledging of the mystery of God, and of the Father, and of Christ :

5 In whom are hid all the treasures of wisdom and knowledge.

6 And this I say, lest any man should beguile you with enticing words.

7 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

8 As ye have therefore received Christ Jesus the Lord, so walk ye in him :

9 Rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.

...not any man should you through phyl-
...and vain deceit, after the tradition of men,
...the rudiments of the world, and not after Christ.
...For in him dwelleth all the fulnesse of the
God-head bodily.

10 And ye are compleat in him which is the head
of all principality and power.

11 In whom also ye are circumcised with the circum-
cision made without hands, in putting off the body
of the sin of the flesh, by the circumcision of Christ:
12 And buried with him in baptisme, wherein also you
are risen with him through the faith of the opera-
tion of God, who hath raised him from the dead.

13 And you being dead in your sins, and the un-
circumcision of your flesh, hath he quickened together
with him, having forgiven you all trespasses,

14 Blotting out the hand-writing of ordinances,
which was against us, which was contrary to us, and
took it out of the way, nailing it to his crosse:

15 And having spoiled principalities and powers,
he made a shew of them openly, triumphing over
them in it.

16 Let no man therefore judge you in meat or in
drink, or in respect of an holy day, or of the new
moon, or of the sabbath dayes:

17 Which are a shadow of things to come, but
the body is of Christ.

18 Let no man beguile you of your reward, in a
voluntary humility, and worshipping of angels,
descending into those things which he hath not seen,
and is pufft up by his fleshly minde:

19 And not holding the head, from which all the
members by joynts and bands having nourishment mi-
nistered, and knit together, increase with the increase
of God.

20 Wherefore if ye be dead with Christ, from the
rudiments of the world: why, as though living in
the world, are ye subject to ordinances?

21 Touch not taste not, handle not:

22 Which all are to perish with the using)
of the commandments and doctrines of men.

23 Which things have indeed a shew of wisdom,
but will worship and humility, and neglecting of the
body, not in any honour to the satisfying of the flesh.

CHAP. III.

1 He sheweth where we should seek Christ, 5 He ex-
horteth to mortification.

- ye then be risen with them, which are above, where Christ sitteth on the right hand of God.
- 2 Set your affection on things above, not on things on the earth.
- 3 For ye are dead, and your life is hid with Christ in God.
- 4 When Christ who is our life, shall appear, then shall ye also appear with him in glory.
- 5 Mortifie therefore your members which are upon the earth: fornication, uncleannesse, inordinate affection, evil concupiscence, and covetousnesse, which is idolatry:
- 6 For which things sake, the wrath of God cometh on the children of disobedience.
- 7 In the which ye also walked sometime, when ye lived in them.
- 8 But now you also put off all these, Anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- 9 Lie not one to another, seeing that ye have put off the old man with his deeds:
- 10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.
- 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Schythian, bond nor free: but Christ is all, and in all.
- 12 Put on therefore (as the elect of God) bowels of mercies, kindness, lowliness of mind, meeknesse, long-suffering,
- 13 Forbearing one another, and forgiving one another, if any man have a quarrell against any: even as Christ forgave you, so also do ye.
- 14 And above all these things, put on charity, which is the bond of perfectnesse.
- 15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.
- 16 Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalmes, and hymnes, and spiritual songs, singing with grace in your hearts to the Lord.
- 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.
- 18 Wives, submit your selves unto your own husbands, as it is fit in the Lord,

and be not bitter.

Children, obey your parents in all things, for this is well pleasing unto the Lord.

17 Fathers, provoke not your children to anger, lest they be discouraged.

18 Servants, obey in all things your masters according to the flesh: not with eye service, as men-pleasers, but in singleness of heart, fearing God:

19 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

20 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

21 But he that doth wrong, shall receive for the same: and there is no respect of persons.

CHAP. IV.

1 He exhorteth them to be fervent in prayer, & to walk wisely toward them that are not yet come to the knowledge of Christ.

2 After, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

3 Continue in prayer, and watch in the same with thanksgiving.

4 Withall, praying also for us, that God would open unto us a doore of utterance to speak the mystery of Christ for which I am also in bonds:

5 That I may make it manifest as I ought to speak.

6 Walk in wisdom toward them that are without, redeeming the time.

7 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

8 All my state shall Tychicus declare unto you: who is a beloved brother, and a faithfull minister, and fellow servant in the Lord:

9 Whom I have sent unto you, for the same purpose, that he might know your estate, and comfort your hearts:

10 With Onesimus a faithfull and beloved brother, who is one of you. They shall make known unto you all things which are done here.

11 Aristarchus my fellow prisoner saluteth you, and Lucus the physician, Demas, Marcus, and Onesimus. Bartholomew greeteth you, whom ye received commandment to receive. And ye have received the commandment, if ye have seen him, to receive him, and to love him, and to have fellowship with him, and to receive him into your house, and to love him, and to have fellowship with him, and to receive him into your house, and to love him, and to have fellowship with him.

the Kingdom of God, which have been sent unto me.

13 Epaphras, who is one of you, a servant of Christ, saluteth you, alwayes labouring fervently for you in prayers, that ye may stand perfect, and complete in all the will of God.

14 For I bear him record, that he hath a great love to you, and them *that are* in Laodicea, and them in Hierapolis.

15 Luke the beloved Physician, and Demas greet you.

16 I salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

17 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea,

18 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

19 The salutation by the hand of me Paul. Remember my bonds: Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

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## The first epistle of PAUL the apostle to the THESSALONIANS.

### CHAP. I.

*He sheweth his mindefulness of them in thanksgiving and prayer, and perswasion of their sincere faith.*

Paul and Silvanus, and Timotheus unto the church of the Thessalonians, which

**P** is in God the Father, and in the Lord Jesus Christ: grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God alwayes for you all, making mention of you in our prayers,

3 Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father

4 Knowing, brethren beloved, your election of

...in word  
...in power and in the holy Ghost,  
...as ye know what manner  
...we were among you for your sake.

And ye became followers of us, and of the Lord,  
having received the word in much affliction, with  
joy of the holy Ghost:

So that ye were ensamples to all that believe  
in Macedonia and Achaia.

For from you sounded out the word of the  
Lord, not only in Macedonia and Achaia, but also  
in every place your faith to God-ward is spread  
abroad, so that we need not to speak any thing.

For they themselves shew of us, what manner  
of entering in we had unto you, and how ye turned  
from idols, to serve the living and true  
God,

to and to wait for his Son from heaven, whom he  
raised from the dead, even Jesus which delivered us  
from the wrath to come.

## CHAP. II.

*In what manner the gospel was preached to the  
Thessalonians, and in what sort also they received it.*

For your selves brethren, know our entrance,  
unto you, that it was not in vain.

But even after that we had suffered before, and  
were shamefully entreated, as ye know, at Philippi,  
we were bold in our God to speak unto you the  
gospel of God, with much contention.

For our exhortation was not of deceit, nor  
in craftiness, nor in guile:

But as we were allowed of God to be put in  
unto this gospel, even so we speak, not  
as pleasing men, but God, which trieth our hearts.

For neither at any time used we flattering words,  
as ye know, nor a cloak of covetousness, God is witness.

Nor of men sought we glory, neither of you,  
nor yet of others, when we might have been  
burdensome, as the apostles of Christ.

But we were gentle among you, even as a nurse  
cherisheth her children:

So being affectionately desirous of you, we were  
willing to have imparted unto you, not the gospel  
only, but also our own souls, because ye were  
dear unto us.

For ye remember brethren, our labour and  
trouble, for labouring night and day, because we  
would not be weary of you.

...not be ashamed of the gospel of Christ  
which is the power of God unto you the gospel of God.  
Ye are witnesses, and God also, how holily and  
righteously, and unblameably we behaved our selves  
among you that beleeve.

As you know, how we exhorted and comforted  
and charged every one of you (as a father doth his  
children)

That ye would walk worthy of God, who  
called you unto his kingdom and glory.

For this cause also thank we God without  
ceasing, because when ye received the word of God,  
which ye heard of us, ye received it not as the word  
of men, but (as it is in truth) the word of God, which  
effectually worketh also in you that beleeve.

14 For ye brethren, became followers of the  
churches of God, which in Judea are in Christ Jesus:  
ye also have suffered like things of your own  
country-men, even as they have of the Jews:  
15 Who both killed the Lord Jesus, and the  
prophets, and have persecuted us: and they  
kill not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that  
they might be saved, to fill up their sins alway: for  
their wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a  
short time, in presence, not in heart, endeavoured  
abundantly to see your face with great desire.

18 Wherefore we would have come unto you  
(even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of  
rejoicing? are not even ye in the presence of our Lord  
Jesus Christ at his coming?

20 For ye are our glory and joy.

### CHAP. III.

Of Pauls sending Timothee unto them: 7 His joy  
in them: 10 His desire to see them.

Wherefore when we could no longer forbear,  
we thought it good to be left at Athens alone.  
And sent Timotheus our brother and minister  
of God, and our fellow-labourer in the gospel,  
to establish you, and to comfort you concerning  
your faith:

That no man should be moved by these afflictions:  
for your selves know, that we are appointed thereunto.

4 For verily when we were with you, we  
told you before, that we should suffer tribulation.



and ye know.  
But now when I could no longer forbear  
to know your faith, lest by some means  
I might have tempted you, & our labour be in vain.  
But now when Timotheus came from you,  
and brought us good tidings of your faith and  
charity, and that ye have good remembrance of us  
always, desiring greatly to see us, as we also to see you.  
Therefore brethren, we were comforted over  
you in all our affliction and distresse by your faith.  
For now we live, if ye stand fast in the Lord.

For what thanks can we render to God again  
for you, for all the joy wherewith we joy for you  
alikes before our God,

Night and day praying exceedingly that we  
might see your face, and might perfect that which  
lacketh in your faith.

Now God himself and our Father, and our  
Lord Jesus Christ direct our way unto you.

And the Lord make you to increase and abound  
in love one towards another, and towards all men,  
even as we do towards you:

To the end he may stablish your hearts un-  
blameable in holinesse before God even our Fa-  
ther, at the coming of our Lord Jesus Christ with  
all his saints,

#### CHAP. IIII.

He exhorteth them to godlinesse, 6 to live honestly  
and justly: 9 to love one another.

Furthermore then we beseech you, brethren, and  
exhort you by the Lord Jesus, that as ye have re-  
ceived of us how ye ought to walke, and to please  
God, so ye would abound more and more.

For ye know what commandments we gave you  
by the Lord Jesus,

For this is the will of God, even your sanctifi-  
cation, that ye should abstain from fornication:

That every one of you should know how to  
possesse his vessel in sanctification and honour:

Not in the lust of concupiscence, even as the Gen-  
tiles which know not God:

That no man go beyond and defraud his brother  
in any matter, because that the Lord is the avenger  
of all such, as we also have forewarned you, and testified.

For God hath not called us unto uncleannesse,  
but unto holinesse.

He therefore that despiseth, despiseth not me,

But as touching brotherly love, ye need not  
I write unto you: for ye yourselves are taught  
God to love one another.

10 And indeed ye do it towards all the brethren,  
which are in all Macedonia: but we beseech you, bre-  
thren, that ye increase more and more:

11 And that ye study to be quiet, and to do your  
own businesse, and to work with your own hands (as  
commanded you)

12 That ye may walk honestly toward them that  
are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, bre-  
thren, concerning them which are asleep, that ye sor-  
row not, even as others which have no hope.

14 For if we beleieve that Jesus died, and rose a-  
gain, even so them also which sleep in Jesus, will  
God bring with him.

15 For this we say unto you by the word of the  
Lord, that we which are alive, and remain unto the  
coming of the Lord, shall not prevent them which are  
asleep.

16 For the Lord himself shall descend from heaven  
with a shout, with the voice of the archangel, and  
with the trump of God: and the dead in Christ shall  
rise first.

17 Then we which are alive, and remain, shall be  
caught up together with them in the clouds, to meet  
the Lord in the aire: and so shall we ever be with  
the Lord.

18 Wherefore, comfort one another with these  
words.

#### CHAP. V.

*He sheweth Christs second coming to judgement,  
16 and giveth divers precepts.*

Of the times and the seasons, brethren, ye have  
no need that I write unto you.

1 For your selves know perfectly, that the day of  
the Lord so cometh as a thief in the night.

2 For when they shall say, Peace and safety:  
sudden destruction cometh upon them, as tra-  
dition upon a woman with childe, and they shall not  
escape.

But ye, brethren, are not in darknesse, that this  
day should overtake you as a thief.

Ye are all the children of light, and the chil-  
dren of the day: we are not of the night, nor of  
darknesse.

But now when Timotheus came from you, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwaies, desiring greatly to see us, as we also to see you. Therefore brethren, we were comforted over you in all our affliction and distresse by your faith. For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for you, like before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your hearts unblameable in holinesse before God even our Father, at the coming of our Lord Jesus Christ with all his saints,

#### CHAP. II II.

*He exhorteth them to godlinesse, 6 to live holily and justly - 9 to love one another.*

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus,

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleannesse, but unto holinesse.

8 He therefore that despiseth, despiseth not me,

ed, who hath also given us an inheritance.  
But as touching brotherly love, ye know that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own businesse, and to work with your own hands (as we commanded you);

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we beleeve that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, and remain, unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

#### CHAP. V.

*He sheweth Christs second coming to judgement, 16 and giveth divers precepts.*

1 Of the times and the seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as it came upon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darknesse, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

For they that sleep, sleep as do others; but let us be sober.

7 For they that sleep, sleep in the night, and they may be drunken, are drunken in the night.

8 But let us who are of the day, be sober, putting on the breast plate of faith, and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore comfort your selves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things, hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body be preserved blamelesse, unto the coming of our Lord Jesus Christ,

24 Faithfull is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kisse.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians, written from Athens.

The second epistle of Paul  
Apostle to the Thessalonians.

CHAP. I.

*He sheweth his good opinion of their faith, love, and patience. 11 And comforteth them against persecution.*

**P**aul and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ;

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God alwayes for you, brethren, as it is meet. Because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our selves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that beleve (because of their testimony among you was beleaved) in that day.

11 Wherefore also we pray alwayes for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his good will, and the work of faith with power.

12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

CHAP. II.

*He exhorteth them to continue steadfast, & sheweth them what shall be a departure from the faith.*

## CHAP. II.

1 We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon-shaken in minde, or be troubled, neither by Spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day* shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

4 Who opposeth and exalterh himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not that when I was yet with you, I told you these things?

6 And now ye know what withholdeth; that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now lettereth, *will let*, untill he be taken out of the way.

8 And then shall that wicked be revealed, whose Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming.

9 *Even him* whose coming is after the working of Satan, with all power, and signes, and lying wonders.

10 And with all deceiveablenesse of unrighteousness, to them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should beleieve a lie:

12 That they all might be damned who beleieve not the truth, but had pleasure in unrighteousnesse.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth,

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle.

16 Now our Lord Jesus Christ himself, and God our Father, which hath loved us, and hath given us everlasting consolation, & good hope through his word,

17 Comfort your hearts, and stablish you in every good word and work.

room, 5 and pray for us, that the Lord may have free course, and be glorified in us as it is with you:

And that we may be delivered from unrighteous and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil.

And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.

For your selves know how ye ought to follow us: as we behaved not ourselves disorderly among you.

Neither did we eat any mans bread for nothing, but wrought with labour and travell night and day, that we might not be chargeable to any of you.

Not because we have not power, but to make ourselves an ensample unto you to follow us.

For even when we were with you, thus commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk disorderly, working not at all, but are busie.

Now then that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

But ye, brethren, be not weary in well doing.

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Yet count him not as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace in all wayes, by all means. The Lord be with you all.

The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

The grace of our Lord Jesus Christ be with you all. Amen.

The second epistle to the Thessalonians written from Athens.



the first epistle of P A U L, the  
Apostle, to T I M O T H I E.

CHAP. I.

*Pauls charge to Timothie. 5 The end of the letter. 6 Pauls calling.* 20 *Of Hymeneus and Alexander.*

Paul an apostle of Jesus Christ by the commandment of God our Saviour, and of our Lord Jesus Christ, which is our hope: Unto Timothie, my own Son in the faith, mercy, and peace from God our Father, and from Jesus Christ our Lord.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest not give heed to fables, and endlesse genealogies, which minister questions, rather then edifying the faith: *sa do.*

Now the end of the commandment is charity, of a pure heart, and of a good conscience, and of a faith unfeigned:

From which some having swerved, have turned aside into vain jangling;

Desiring to be teachers of the law: understanding neither what they say, nor whereof they affirm.

But we know that the law is good, if a man use it lawfully.

Knowing this, that the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy, profane, for murderers of fathers and murderers of mothers, for manslayers,

For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for persons of contrary kind, and if there be any other thing that is contrary to sound doctrine,

According to the glorious gospel of the blessed God, which was committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me: for that he counted me faithfull, putting me into the ministry,

Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did this unfeignedly, in unbelief,

And the grace of our Lord was exceeding

that, with faith, and love shall be saved.

15 This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief,

16 Howbeit for this cause I obtained mercy, that first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter beleieve on him to life everlasting.

17 Now unto the King eternall, immortall, invisible, the only wise God, be honour and glory, now and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before me, that thou by them mightest war a good warfare.

19 Holding faith and a good conscience, which some have put away, concerning faith have made shipwreck.

20 Of whom is Hymeneus & Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

## CHAP. II.

1 It is meet to pray and give thanks for all men, of womens alive, and behaviour.

I Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlines and honesty.

3 For this is good and acceptable in the sight of God our Saviour :

4 Who will have all men to be saved, and so come unto the knowledge of the truth.

5 For there is one God, and one Mediator between God and men, the man Christ Jesus.

6 Who gave himself a ranfome for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, ( I speak the truth in Christ, and lie not ) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in a modest apparel, with shamefastnes & sobriety, without painted hair, or gold, or pearls, or costly

...professing god  
...work.

...learn in silence with all subjection,  
...suffer not a woman to teach, nor to usurp  
authority over the man, but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman  
being deceived was in the transgression.

Notwithstanding she shall be saved in child-  
bearing; if they continue in faith and charity, and  
sobriety with sobriety.

### CHAP. III.

...bishops, and deacons, and their wives. 16 The my-  
...of godlinesse.

...is a true saying. If a man desire the office  
of a bishop, he desireth a good work.

A bishop then must be blamelesse, the husband  
of one wife, vigilant, sober, of good behaviour,  
apt to hospitality, apt to teach;

Not given to wine, no striker, not greedy of fil-  
thy lucre, but patient, not a brawler, not covetous.

One that ruleth well his own house, having his  
children in subjection with all gravitie.

For if a man know not how to rule his own  
house, how shall he take care of the church of God?  
Let him be a novice, lest being lifted up with pride, he  
fall into the condemnation of the devil.

Moreover, he must have a good report of them  
without, lest he fall into reproch, and the  
cunning of the devil.

Likewise must the deacons be grave, not double  
tongued, not given to much wine, not greedy of fil-  
thy lucre.

holding the mystery of the faith in a pure conscience.  
And let these also first be proved; then let  
them use the office of a deacon, being found blamelesse.

Even so must their wives be grave, not slander-  
ous, sober, faithfull in all things.

Let the deacons be the husbands of one wife,  
ruling their children, and their own houses well.

For they that have used the office of a deacon  
shall purchase to themselves a good degree, and  
boldnesse in the faith which is in Christ Jesus.

These things write I unto thee, hoping to come  
unto thee shortly.

But if I tarry long, that thou mayest know  
how thou oughtest to behave thy self in the house

which is the church of the living God,  
pillar and ground of the truth.

And without controverſie great is the  
godlineſſe: God was manifeſt in the fleſh,  
in the ſpirit, ſeen of angels, preached unto the Gen-  
tiles, beleevd on in  $\forall$  world, received up into glory.

C H A P. I I I I.

That in the latter times there ſhal be a departure from  
the truth. 6 Paul giveth divers precepts to Timothy.

NOW the Spirit ſpeaketh expreſſly, that in the lat-  
ter times ſome ſhal depart from the faith, giving  
eare to ſeducing ſpirits, and doctrines of devils:

1 Speaking lies in hypocriſie, having their conſci-  
ence ſeared with a hot iron:

2 Forbidding to marry, and commanding to abſtain  
from meats, which God hath created to be received  
with thankſgiving of them which beleevd and know  
the truth.

3 For every creature of God is good, and nothing  
to be refuſed, if it be received with thankſgiving.

4 For it is ſanctified by the word of God, and  
prayer.

5 If thou put the brethren in remembrance of  
theſe things, thou ſhalt be a good miniſter of  
Jeſus Chriſt, nourished up in the words of faith, and  
good doctrine, whereunto thou haſt attained.

6 But reſuſe profane and old wives fables, and  
exerciſe thy ſelf rather unto godlines.

7 For bodily exerciſe profiteth little, but godlines  
is profitable unto all things, having promiſe of  
life that now is, and of that which is to come.

8 This is a faithfull ſaying, and worthy of all  
reception:

9 For therefore we both labour, and ſuffer reproch,  
becauſe we truſt in the living God, who is the  
ſaviour of all men, ſpecially of thoſe that beleevd.

10 Theſe things command and teach.

11 Let no man deſpiſe thy youth, but be thou an  
example of the beleevers, in word, in converſation,  
in charity, in ſpirit, in faith, in purity.

12 Till I come give attendance to reading, to  
exhortation, to doctrine.

13 Neglect not the gift that is in thee, which was  
given thee by propheſie, with the laying on of  
hands of the preſbytery.

14 Meditate upon theſe things, give thy ſelf wholly  
to them, that thy profiting may appear to all.

continue in them, for in doing this  
both save thy self, and them that hear thee.

CHAP. V.

Rules to be observed in reprovng. 3 Of widows  
17 Of Elders.

**R**ebuke not an elder, but intreat him as a father  
and the younger men as brethren:

2 The elder women as mothers, the younger  
sisters with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews,  
let them learn first to shew piety at home, and to re-  
spect their parents: for that is good and acceptable  
before God.

5 Now she that is a widow indeed, and desolate,  
trusteth in God, and continueth in supplications and  
prayers night and day.

6 But she that liveth in pleasure, is dead while she  
liveth.

7 And these things give in charge, that they may  
be blamelesse.

8 But if any provide not for his own, and spe-  
cially for those of his own house, he hath denied the  
faith, and is worse then an infidell.

9 Let not a widow be taken into the number,  
under threescore years old, having been the wife of  
one man.

10 She must be well reported of for good works, if she have  
brought up children, if she have lodged strangers,  
if she have washed the saints feet, if she have reli-  
eved the afflicted, if she have diligently followed  
every good work.

11 But the younger widows refuse: for when they  
begin to wax wanton against Christ, they will  
cast off their faith.

12 Having damnation, because they have cast off  
their faith.

13 And withall they learn to be idle, wandering about  
house to house, and not only idle, but tattlers ab-  
surd bodies speaking things w they ought not.  
I will therefore that the younger women  
learn children, guide the house, give none occa-  
sion to the adversary to speak reprochfully.

14 For some are already turned aside after Satan.

15 If any man or woman that believeth, have wi-  
dows, let them relieve them, and let not the church  
be blamed.

Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

Against an elder receive not an accusation, but use two or three witnesses.

Them that sin rebuke before all, that others also may fear.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Lay hands suddenly on no man, neither be partaker of other mens sins, keep thy self pure.

Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

Some mens sins are open before-hand, going before to judgement: and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid.

#### CHAP. VI.

*Servants duties.* 3 *Avoid new fangled teaching.* 4 *The gain of godlinesse.* 10 *The evil of covetousnesse.*

As many servants as are under the yoke, obey their own masters worthy of all honour, as the Lord, and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren, but serve them as unto the Lord, because they are faithful and beloved, partakers of the benefit. These things teach and admonish one another.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse:

He is proud, knowing nothing, but domineers over questions and strifes of words, whereof cometh envying, strife, railings, evil surmising,

Perverse disputings of men of corrupt mind, and without the truth, supposing that gain is holinesse. From such withdraw thy self.

For he brought nothing into this world, and it  
contains no necessary nothing out.

8 And having food and raiment let us be there-  
with content.

9 But they that will be rich, fall into temptati-  
on, and a snare, and into many foolish and hurtfull  
falls, which drown men in destruction and perdition.

10 For the love of money is the root of all evil,  
which while some coveted after, they have erred  
from the faith, and pierced themselves through with  
many sorrows.

11 But thou, O man of God, flee these things,  
and follow after righteousness, godlinesse, faith,  
hope, patience, meeknesse.

12 Fight the good fight of faith, lay hold on e-  
ternall life, whereunto thou art also called, and hast  
professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who  
quickneth all things, and before Christ Jesus, who  
before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without  
spot, unrebukeable, untill the appearing of our  
Lord Jesus Christ.

15 Which in his times he shall shew, who is the  
blessed and only Potentate, the King of kings, and  
Lord of lords :

16 Who only hath immortality, dwelling in the  
light, which no man can approach unto, whom no  
man hath seen, nor can see : to whom be honour  
and power everlasting. Amen.

17 Charge them that are rich in this world, that they  
be not high minded, nor trust in uncertain riches,  
but in the living God, who giveth us richly all  
things to enjoy.

18 That they do good, that they be rich in good  
works, ready to distribute, willing to communicate :  
19 Laying up in store for themselves a good founda-  
tion against the time to come, that they may lay  
hold on eternall life.

20 O Timothie, keep that which is committed  
unto thy trust, avoiding prophane and vain babblings,  
and oppositions of science, falsely so called :

21 Which some professing, have erred concerning  
the faith. Grace be with thee, Amen.

22 The first to Timothie was written from Laod-  
cea, which is the chief city of Phrygia  
and Paphlagonia.

# The second epistle of Paul the Apostle, to TIMOTHY.

## CHAP. I.

*Pauls love to Timothee, and Timothees faith.*

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothee my dearly beloved son, mercy, and peace from God the Father, and Christ Jesus our Lord,

3 I thank God, whom I serve from my fore-fathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindefull of my tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the laying on of my hands.

7 For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel, according to the power of God:

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed, for I know whom I have beleevd, and I am persuaded that he is able to keep that which I have committed unto him until that day.

13 Hold fast the form of sound words which thou hast heard of me, of faith and love which is in Christ



that all they which are in  
away from me, of whom are Phygollas  
and Hierogones.

16 The Lord gave mercy unto the house of Onesimus, for he hath refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out diligently, and found me.

18 The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, & knowest very well.

#### CHAP. 11.

1 The slave the Lords servant ought to behave himself. Thou therefore my son, be strong in the grace which is in Christ Jesus.

2 And the things that thou hast heard of me among the whistles, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardnesse, as a good soldier of Jesus Christ.

4 A man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a souldier.

5 And if a man also strive for masteries, yet is he crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.

9 Wherein I suffer trouble as an evil doer, yet am not bound: but the word of God is not bound.

10 I endure all things for the elects sake, that they also may obtain the salvation which is in Christ Jesus, with eternall glory.

11 As I have faithfully saying. For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we beleeve not, yet he abideth faithfully, he will not deny himself.

14 Of these things put them in remembrance, that they should stand before the Lord, that they should strive not above measure.

15 And no profit to the suffering of the

ready to shew the will of the Lord  
man that needeth not to be ashamed  
ing the word of truth.

16 But shun prophane and vain bablings, for  
they will increase unto more ungodlinesse.

17 And their word will ear as doth a canker : of  
whom is Hymeneus and Phileas :

18 Who concerning the truth have erred saying  
the resurrection is past already : and overthrow the  
faith of some.

19 Neverthelesse, the foundation of God standeth  
sure, having this seal, The Lord knoweth them that  
are his. And, Let every one that nameth the name  
of Christ depart from iniquity.

20 But in a great house there are not only vessels  
of gold, and of silver, but also of wood, and of earthen  
ware, some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he  
shall be a vessel unto honour, sanctified and meet for  
the masters use, and prepared unto every good work.

22 Flee also youthfull lusts : but follow holiness,  
faith, charity, peace, with them that call with  
a pure heart.

23 But foolish and unlearned questions avoid,  
knowing that they do gender strifes.

24 And the servant of the Lord must not strive,  
but be gentle unto all men, apt to teach, patient,

25 In meeknesse instructing those that oppose  
themselves, if God peradventure will give them  
repentance to the acknowledging of the truth.

26 And that they may recover themselves out of  
the snare of the devil, who are taken captive by him  
at his will.

### CHAP III.

*Of the last dayes. 6 The enemies of the truth are de-  
scribed. 10 Pauls example propounded.*

His know also, that in the last dayes per-  
secutions shall come.

For men shall be lovers of their own bellies,  
boasters, proud, blasphemers, disobedient to  
parents, unthankfull, unholy,

Without natural affection, truce-breakers, false  
accusers, incontinent, fierce, despisers of those that  
are good. Traitors, heady, high minded, lovers of  
pleasure more then lovers of God,

Having a forme of godlinesse, but denying the  
power thereof : from such turn away.

and carnal, silly, women laden with sins,  
way with them into lusts.

7. Ever learning, and never able to come to  
knowledge of the truth.

8. Now as Jannes and Jambres withstood Mo-  
se do these also resist the truth: men of corrupt  
reprobate concerning the faith.

9. But they shall proceed no further: for their  
foolishness shall be manifest unto all men, as theirs also  
was.

10. But thou hast fully known my doctrine, man-  
ner of life, purpose, faith, long suffering, charity, patience.

11. Persecutions, afflictions, which came unto  
me at Antioch, at Iconium, at Lystra, what persecutions  
I endured: but out of them all the Lord delivered me.

12. Yes, and all that will live godly in Chris-  
t Jesus, shall suffer persecution.

13. But evil men and seducers shall wax worse  
and worse, deceiving, and being deceived.

14. But continue thou in the things which thou  
hast learned, and hast been assured of, knowing of  
them that thou hast learned them.

15. And that from a childe thou hast known  
holy scriptures, which are able to make thee wise  
unto salvation, through faith which is in Christ Jesus.

16. All scripture is given by inspiration of  
God, and is profitable for doctrine, for reproof, for  
correction, for instruction in righteousness:

17. That the man of God may be perfect, thorowly  
furnished unto all good works.

#### CHAP. IIII.

1. Pauls exhortation to Timothee. 6 The nearer  
Pauls death. 9 Paul willet him to come unto him.

**I** Charge thee therefore before God, and the  
Lord Jesus Christ, who shall iudge the quick and  
the dead at his appearing, and his kingdome:

2. Preach the word, be instant in season, out of  
season, reprove, rebuke, exhort with all long suffering  
and meeknes.

3. For the time will come when they will  
not endure sound doctrine, but after their own  
lusts they shall heape to themselves teachers, having itching  
ears.

4. And they shall turn away their ears from  
the truth, and shall be turned unto fables.

5. But watch thou in all things, endure  
affliction, do the work of an evangelist, make full  
provision.

I am now ready to be offered, and the time  
of my departure is at hand.

I have fought a good fight, I have finished my  
course, I have kept the faith.

Henceforth there is laid up for me a crown of  
righteousness, which the Lord the righteous Judge  
will give me at that day: and not to me only, but  
unto all them also that love his appearing.

Do thy diligence to come shortly unto me.

For Demas hath forsaken me, having loved this  
world, and is departed unto Thessalonica:  
Titus unto Galatia, Ticus unto Dalmatia:

Only Luke is with me. Take Mark and bring him  
with thee: for he is profitable to me for my ministry.

And Tychicus have I sent to Ephesus

The cloke that I left at Troas, with Carpus, when  
he cometh, bring with thee, and the books, but especially  
the parchments.

Alexander the copper-smith did me much evil,  
the Lord reward him according to his works.

Of whom be thou ware also, for he hath greatly  
opposed our words.

In my first answer no man stood with me: but  
they all forsook me: *I pray God that it may not be  
to their charge.*

Notwithstanding, the Lord stood with me, and  
strengthened me, that by me the preaching might be  
known, and that all the Gentiles might hear, and  
be delivered out of the mouth of the lion.

And the Lord shall deliver me from every evil,  
and will preserve me unto his heavenly king-  
dom: to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of  
Ephorus.

Erastus abode at Corinth: but Trophimus have  
I left at Miletum sick.

Do thy diligence to come before winter: Euba-  
racheth thee, and Pudens, and Linus, and Claudia,  
and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace  
be unto you. Amen.

The second epistle unto Timothy, ordained the  
first Bishop of the church of the Ephesians,  
was written from Rome, when Paul was  
brought before Nero the second time.

# THE EPISTLE OF PAUL TO TITUS.

## CHAP. I.

*6 How ministers should be qualified.*

1 Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God elect, and the acknowledging of the truth which is after godlinesse:

2 In hope of eternall life, which God that cannot lie promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus mine own son after the common faith, grace, mercy, and peace from God the father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst appoint elders in every citie, as I had appointed thee;

6 If any be blamelesse, the husband of one wife, having faithfull children not accused of riot or unruly;

7 For a bishop must be blamelesse, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

9 Holding fast the faithfull word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gain-sayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy-lucres sake.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil belivers, slow-bellies.

13 This witness is true: wherefore rebuke them sharply that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure, but to them that are defiled, and unbelieving, is nothing pure: but even their minde and conscience is seared.

16 They professe that they know God, but deny him.

and unto every good work reprobate.

## CHAP. II.

*Paul directeth Titus both for his doctrine & life, & the duty of servants, and in generall of all Christians.*

But speak thou the things which become sound doctrine :

1 That the aged men be sober, grave, temperate, and in faith, in charity, in patience.

2 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things,

3 That they may teach the young women to be sober, to love their husbands, to love their children,

4 To be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed.

5 Young men likewise exhort to be sober-minded.

6 In all things shewing thy self a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity,

7 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having nothing evil to say of you.

8 Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again :

9 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

10 For the grace of God that bringeth salvation, hath appeared to all men,

11 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world :

12 Looking for that blessed hope, and the glorious appearing of  $\gamma$  great God, & our Saviour Jesus Christ,

13 Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

14 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

## CHAP. III.

*Titus is further directed by Paul what to teach, and what not, so to reject obstinate heretics.*

1 Let them in minde to be subject to principalities and powers, to obey magistrates, to be ready to do good work,

...unto all men.

For we our selves also were sometimes  
like, disobedient, deceived, serving diuers lusts  
pleasures, living in malice and envie hatefull, and  
hating one another.

But after that the kindnes and love of God  
our Saviour toward man appeared,

Not by works of righteousness, which we ha-  
dne, but according to his mercy he saved us by  
washing of regeneration, and renewing of the  
Ghost :

Which he shed on us abundantly, through  
Iesus Christ our Saviour.

That being justified by his grace, we should  
be made heirs according to the hope of eternall  
life.

This is a faithfull saying, and these things  
will that thou affirm constantly, that they which ha-  
believed in God, might be carefull to maintain good  
works: these things are good and profitable  
unto man.

But avoid foolish questions and genealogies,  
contentions, and strivings about the law; for they  
are unprofitable and vain.

A man that is an heretick, after the first and  
second admonition reject :

Knowing that he that is such, is subverted,  
and sinneth being condemned of himself.

When I shall send Artemas unto thee, or  
Tychicus, be diligent to come unto me to Nicopolis:  
I have determined there to winter.

Bring Zenas the lawyer, and Apollos on the  
journey diligently, that nothing be wanting  
unto them.

And let ours also learn to maintain good  
works for necessary uses, that they be not unfruit-  
full.

All that are with me salute thee. Greet the  
that love us in the faith. Grace be with you  
Amen.

It was written to Titus ordained the first  
shop of the church of the Christians, at  
Nicopolis of Macedonia,

# THE EPISTLE OF PAUL TO PHILEMON.

Great joy for Philemons faith and love. 9 He desired him to forgive Onesimus, and to receive him again.

1 And a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-souldier, and to the church in thy house :

Grace to you, and peace from God our Father and Lord Jesus Christ.

3 I thank my God, making mention of thee always in my prayers,

4 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints,

5 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

6 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

7 Wherefore, though I might be much bold in Christ, to enjoyn thee that which is convenient,

8 Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

9 I beseech thee for my son Onesimus, whom I have begotten in my bonds.

10 Which in time past was to thee unprofitable, but now profitable to thee and to me.

11 Whom I have sent again: thou therefore receive him that is mine own bowels.

12 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

13 But without thy minde would I do nothing: thy benefit should not be as it were of necessity, but willingly.

14 For perhaps he therefore departed for a season, that thou shouldest receive him for ever.

15 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more to thee.



10 If he hath wronged thee, or oweth thee ought,  
put that on mine account.

11 I Paul have writen it with mine own hand,  
I will repay it : albeit I do not say to thee how thou  
owest unto me even thine own self besides.

12 Yea, brother, let me have joy of thee in the Lords  
renew my bowels in the Lord.

13 Having confidence in thy obedience, I wrote un-  
to thee, knowing y thou wilt also do more then I say.

14 But withall prepare me also a lodging : for I  
trust that through your prayers I shall be given  
unto you.

15 There salute thee Epaphras, my fellow-priso-  
ner in Christ Jesus :

16 Marcus, Aristarchus, Demas, Lucas, my fellow-  
labourers.

17 The grace of our Lord Jesus Christ be with  
you all. Amen.

18 Written from Rome to Philemon, by Onesimus  
a servant.

## The epistle of PAUL the Apostle, to the HEBREWS.

### CHAP. I.

1 *Which in these last times coming to us from the Father,  
is preferred above the angels.*

2 *God who at sundry times, and in divers  
manners, spake in time past unto the fa-  
thers by the prophets,*

3 *Hath in these last dayes spoken un-  
to us by his Son, whom he hath appointed heir of  
all things, by whom also he made the worlds.*

4 *Who being the brightnesse of his glory, and the  
express image of his person, and upholding all  
things by the word of his power, when he had by  
himself purged our sins, sat down on the right hand  
of the Majestie on high :*

5 *Being made so much better then the angels, as  
he hath by inheritance obtained a more excellent  
name then they,*

...the time when he said, I have begotten a Son.  
...art my Son, this day have I begotten thee.  
...again, I will be to him a Father, and he shall be  
...a Son?

6 And again, when he bringeth in the first  
born into the world, he saith, And let all  
angels of God worship him:

7 And of the angels he saith, Who maketh his  
angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God,  
is ever and ever, a scepter of righteousness is the  
scepter of thy kingdome:

9 Thou hast loved righteousness, and hated  
iniquity, therefore God even thy God hath anointed thee  
with the oyl of gladnesse above thy fellows.

10 And, Thou Lord in the beginning hast laid the  
foundation of the earth: and the heavens are the  
works of thine hands.

11 They shall perish, but thou remainest: and  
they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and  
they shall be changed; but thou art the same, and  
thy years shall not fail.

13 But to which of the angels said he at any time  
sit on my right hand untill I make thine enemies  
thy footstool?

14 Are they not all ministring spirits, sent to  
minister for them who shall be heirs of salvation?

## CHAP. II.

*We must be obedient unto Christ, because he hath  
nature upon him, 14 as it was necessary be*

**T**herefore we ought to give the more  
heed to the things which we have heard, lest  
any time we should let them slip.

2 For if the word spoken by angels was firm,  
and every transgression and disobedience received  
just recompense of reward:

3 How shall we escape if we neglect so great  
salvation, which at first began to be spoken by the Lord,  
and was confirmed unto us by them that heard him,

4 God also bearing them witness, both with signs  
and wonders, and with divers miracles and gifts  
of the holy Ghost, according to his own will?

5 For unto the angels hath he not put in subje-  
ction the world to come, whereof we speak.

6 But one in a certain place testified, saying,  
What is man, that thou art mindfull of him? or  
the

Then madeſt him a little lower then the angels,  
and thou crownedſt him with glory and honour, and didſt  
not over the works of thy hands :

Then haſt put all things in ſubjection under him,  
For in that he put all in ſubjection under him,  
left nothing that is not put under him. But now  
doe not yet all things put under him.

But we ſee Jeſus, who was made a little lower  
then the angels, for the ſuffering of death, crowned  
with glory and honour, that he by the grace of  
God ſhould taſte death for every man.

For it became him, for whom are all things,  
and by whom are all things, in bringing many ſons  
unto glory, to make the captain of their ſalvation  
through ſufferings.

For both he that ſanctifieth, and they who are  
ſanctified, are all of one : for which cauſe he is  
not aſhamed to call them brethren,

ſaying, I will declare thy name unto my bre-  
thren, in the miſt of the church will I ſing praiſe  
unto thee.

And again, I will put my truſt in him : and again,  
ſaying, I will ſay, and the children which God hath given me.

Forasmuch then as the children are partakers of  
his blood and bloud : he alſo himſelf, likewise took part  
of the ſame, that through death he might deſtroy him  
that had the power of death, that is the devil :

And deliver them who through fear of death  
were all their life time ſubject to bondage.

For verily he took not on him the nature of an-  
gel, but he took on him the ſeed of Abraham.

Therefore in all things it behoved him to be made  
like unto his brethren, that he might be a mercifull  
and faithful high prieſt, in things pertaining to God,  
to make reconciliation for the ſins of the people :

For in that he himſelf hath ſuffered, being tem-  
pted, he is able to ſuccour them that are tempted.

### CHAP. III.

*Chriſt is more worthy then Moſes. Therefore we are  
the more bound to beleve in him.*

Wherefore holy brethren, partakers of the hea-  
venly calling, conſider the apoſtle and high  
priest of our profeſſion Chriſt Jeſus,

Who was faithful to him that appointed him,  
as Moſes was faithful in all his houſe.

For this man was counted worthy of more glo-

4 For every house is builded by some man,  
but that built all things is God.

5 And Moses verily was faithfull in all his house,  
as a servant, for a testimony of those things which  
were to be spoken after:

6 But Christ as a Son over his own house, whose  
house are we, if we hold fast the confidence, and the  
rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, To day  
ye will hear his voice,

8 Harden not your hearts, as in the provocation,  
in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me,  
saw my works forty years.

10 Wherefore I was grieved with that generation,  
and said, They do alway erre in their hearts,  
and they have not known my wayes.

11 So I sware in my wrath, They shall not  
enter into my rest.

12 Take heed, brethren, lest there be in any of  
you an evil heart of unbelief, in departing from the  
promise.

13 But exhort one another daily while it is called  
To day, lest any of you be hardened through the  
circumfession of sin.

14 For we are made partakers of Christ, if we  
hold the beginning of our confidence stedfast unto the  
end.

15 While it is said, To day if ye will hear his  
voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke  
him, notwithstanding he testified truly in Moses,  
howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years,  
if not with them that had sinned, whose carcasses  
he lay in the wilderness?

18 And to whom sware he that they should  
not enter into his rest, but to them that beleaved  
not.

19 So we see that they could not enter in,  
because of unbelief.

#### CHAP. IIII.

1 The Christians rest is attained by faith. 12 The power  
of Gods word. 14 Jesus our high Priest.

**L**et us therefore fear, lest a promise being  
made us of entring into his rest, any of you  
should seem to come short of it.

2 For unto us was the gospel preached, as well  
unto them: but the word preached did not profit  
them, because of unbelief.

we which have believed do enter into rest, as  
said, As I have sworn in my wrath, if they shall  
enter into my rest: although the works were finished  
from the foundation of the world.

4 For he spake in a certain place of the seventh  
day on this wise. And God did rest the seventh day  
from all his works.

5 And in this place again, If they shall enter into  
my rest.

6 Seeing therefore it remaineth that some must  
enter therein and they to whom it was first preached,  
entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David,  
To day, after so long a time; as it is said, To day if  
we will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he  
not afterward have spoken of another day.

9 There remaineth therefore a rest to  $\gamma$  people of God.

10 For he that is entered into his rest, he also hath  
ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest,  
lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerfull,  
and sharper then any two edged sword, piercing even  
to the dividing asunder of soul and spirit, and of the  
joints and marrow, and is a discerner of the thoughts  
and intents of the heart.

13 Neither is there any creature that is not mani-  
fested in his sight: but all things *are* naked, and opened  
unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest,  
that is passed into the heavens, Jesus the Son of God,  
let us hold fast *our* profession.

15 For we have not an high priest which cannot be  
touched with the feeling of our infirmities: but was  
in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne  
of grace, that we may obtain mercy, and finde grace  
to help in time of need.

#### CHAP. V.

*The authority and honour of Christ's priesthood*

1 Negligence in the knowledge thereof is reproved

2 Or every high priest taken from among men

3 is ordained for men in things pertaining to God

4 he may offer both gifts and sacrifices for sins,

5 Who can have compassion on the ignorant,

them that are out of the way, for that he is also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself to offer for sins.

4 And no man taketh this honour unto himself, but that is called of God, as was Aaron.

5 So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared:

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became the author of eternall salvation unto all them that obey him.

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAP. VI.

1 He exhorteth not to fall back from the faith, but to be stedfast, 12 to wait upon God.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptismes, and of laying on of hands, and of resurrection of the dead, and of iudgement.

3 And this will we do, if God permit.

4 For it is impossible for those who were enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

## TO THE HEARERS.

And have tasted the good word of God, and  
 powers of the world to come;

And if they shall fall away, to renew them again unto  
 repentance, seeing they crucifie to themselves the Son  
 of God afresh, and put him to an open shame.

For the earth which drinketh in the rain that  
 cometh oft upon it, and bringeth forth herbs meet  
 for them by whom it is dressed, receiveth blessing  
 of God.

But that which beareth thorns and briers, is re-  
 jected, and is nigh unto cursing, whose end is to be  
 burned.

But beloved, we are perswaded better things of  
 you, and things that accompany salvation, though  
 thus I speak.

For God is not unrighteous, to forget your  
 labour and labour of love, which ye have shewed to-  
 wards his Name, in that ye have ministered to the  
 saints, and do minister.

And we desire that every one of you do shew  
 the same diligence, to the full assurance of hope unto  
 the end.

That ye be not slothfull, but followers of them,  
 who through faith and patience inherit the promises.

For when God made promise to Abraham, because  
 he would swear by no greater, he sware by himself,  
 saying, Surely, blessing, I will blesse thee, and  
 multiplying, I will multiply thee.

And so after he had patiently endured, he ob-  
 tained the promise.

For men verily swear by the greater, and an oath  
 of confirmation is to them an end of all strife.

Wherein God willing more abundantly to shew  
 unto the heirs of promise the immutability of his  
 counsel, confirmed it by an oath.

That by two immutable things, in which it  
 is impossible for God to lie, we might have a  
 strong consolation, who have fled for refuge to lay  
 hold upon the hope set before us,

Which hope we have as an anchor of the soul,  
 sure and stedfast, and which entreth into that  
 which is within the veil.

Whither the forerunner is for us entred, even  
 Jesus, made an high Priest for ever after the order of  
 Melchisedec.

## CHAP. VII.

Christ is a priest after the order of Melchisedec.

1. Of this Melchisedec king of Salem, who met Abraham, and  
most high God, who met Abraham, and delivered him  
from the slaughter of the kings, and blessed him.

2. To whom also Abraham gave a tenth part of all, the  
first being by interpretation king of righteousness,  
and after that also, king of Salem, which is king of  
peace:

3. Without father, without mother, without device,  
having neither beginning of dayes, nor end of dayes,  
but made like unto the Son of God, abideth continually.

4. Now consider how great this man was,  
whom even the Patriarch Abraham gave the tenth  
of the spoils.

5. And verily they that are of the sons of Levi, who  
receive the office of the priesthood, have a commandment  
to take tithes of the people according to the  
law, that is, of their brethren, though they come  
of the loins of Abraham.

6. But he whose descent is not counted from Abraham,  
received tithes of Abraham, and blessed him that  
was the greater, according to the promises.

7. And without all contradiction, the less  
blessed of the better.

8. And here men that die receive tithes: but  
he receiveth them, of whom it is witnessed that  
he liveth.

9. And as I may so say, Levi also who receiveth  
tithes, payed tithes in Abraham.

10. For he was yet in the loins of his father  
Abraham, when Melchisedec met him.

11. If therefore perfection were by the Levitical  
priesthood (for under it the people received the law)  
what further need was there that another  
should rise after the order of Melchisedec, and not  
called after the order of Aaron?

12. For the priesthood being changed, there is  
made of necessitie a change also of the law.

13. For he of whom these things are spoken,  
pertaineth to another tribe, of which no man gave  
tithes at the altar.

14. For it is evident that our Lord sprang out  
of Juda, of which tribe Moses spake nothing concerning  
priesthood.

15. And it is yet far more evident: for after the  
similitude of Melchisedec there ariseth another  
king.

16. Who is made, not after the law of a carnal  
commandment, but after the power of an  
eternal life.



For the promise of an endless  
priesthood, Thou art a priest for ever  
after the order of Melchisedec.

For there is verily a disannulling of the com-  
mitment going before, for the weaknesse and  
conspicuousness thereof.

For the law made nothing perfect, but the  
bringing in of a better hope *did*: by the which we  
draw nigh unto God.

And in as much as not without an oath he was  
made priest,

(For those priests were made without an oath,  
but thus with an oath, by him that said unto him, *Thou  
swearst and wilt not repent, Thou art a priest for ever,  
after the order of Melchisedec.*)

By so much was Jesus made a surety of a better  
covenant.

And they truly were many priests, because they  
were not suffered to continue by reason of death.

But this man, because he continueth ever, hath  
an unchangeable priesthood.

Wherefore he is able also to save them to the  
uttermost, that come unto God by him, seeing he ever  
liveth to make intercession for them.

For such an high priest became us, *who is holy,  
without blemish, separate from sinners, and exalted  
above the heavens.*

Who needeth not daily as those high priests, to  
offer sacrifice first for his own sins, and then for  
the peoples, for this he did once, when he offered  
himself.

For the law maketh men high priests which  
have infirmities, but the word of the oath which was  
given by the law, *maketh* the Son who is consecrated for  
ever.

## CHAP. VIII.

By Christ's eternall priesthood, the Leviticall priest-  
hood of Aaron is abolished.

Of the things which we have spoken, this  
is the sum: We have such an high priest, who  
sitteth at the right hand of the throne of the majestie  
in the heavens:

A minister of the sanctuary, and of the true tabernacle  
which the Lord pitched, and not man.

For every high priest is ordained to offer gifts  
and sacrifices: wherefore it is of necessity that he  
have somewhat also to offer.

For if he were on earth, he should not be  
seeing that there are priests that offer gifts  
according to the law.

Who serve unto the example and shadow of  
heavenly things, as Moses was admonished of God  
when he was about to make the tabernacle. For he  
saith he) that thou make all things according to the  
pattern shewed to thee in the mount.

But now hath he obtained a more excellent mi-  
nistry, by how much also he is the mediator of a  
better covenant, which was established upon better  
promises.

For if that first covenant had been faultless,  
there should no place have bin sought for the second.  
For finding fault with them, he saith, Behold, the  
dayes come (saith the Lord) when I will make a  
new covenant with the house of Israel and the house  
of Judah:

Not according to the Covenant that I made with  
their fathers in the day when I took them by the  
hand to lead them out of the land of Egypt, be-  
cause they continued not in my covenant, and I re-  
viled them not, saith the Lord.

For this is the covenant that I will make with  
the house of Israel after those dayes, saith the Lord,  
I will put my laws into their minde, and write them  
in their hearts: and I will be to them a God, and they  
shall be to me a people.

And they shall not teach every man his neigh-  
bour & every man his brother, saying, Know the Lord:  
for all shall know me, from the least to the greatest.

For I will be mercifull to their unrighteous-  
ness, and their sins and their iniquities will I re-  
member no more.

In that he saith, A new covenant, he hath made  
the first old. Now that which decayeth and waxeth  
old is ready to vanish away.

#### C H A P. IX.

*1 The rites and bloudy sacrifices of the Law.*

Then verily the first covenant had also ordinances  
of divine service, and a worldly sanctuary.

For there was a tabernacle made, the first where-  
in was the candlestick and the table and the shew-  
bread; which is called the sanctuary.

And after the second vail, the tabernacle which  
is called the holiest of all;

Which had the golden censer, and the ark of the  
covenant.

the golden pot that had manna, and Aarons rod  
that budded, and the tables of the covenant ;

And over it the cherubims of glory shadowing  
the mercy-seat : of which we cannot now speak  
particularly.

Now when these things were thus ordained, the  
priests went alwayes into the first tabernacle, accom-  
plishing the service of God :

But into the second went the high priest alone  
once every year, not without blood, which he offered  
for himself, and for the errors of the people.

The holy Ghost this signifying, that the way  
into the holiest of all was not yet made manifest,  
while as the first tabernacle was yet standing :

Which was a figure for the time then present, in  
which were offered both gifts and sacrifices, that  
could not make him that did the service perfect, as  
pertaining to the conscience,

which stood only in meats and drinks, and divers  
ordinances, and carnall ordinances imposed on them  
until the time of reformation.

But Christ being come an high Priest of good  
things to come, by a greater and more perfect taber-  
nacle, not made with hands, that is to say, not of this  
building :

Neither by the blood of goats and calves : but  
by his own blood he entred in once into the holy  
place, having obtained eternall redemption for us.

For if the blood of bulls, and of goats, and the  
ashes of an heifer sprinkling the unclean, sanctifieth  
the purifying of the flesh :

How much more shall the blood of Christ, who  
through the eternall Spirit, offered himself without  
spot to God, purge your conscience from dead works  
to serve the living God ?

And for this cause he is the Mediatour of the  
new testament, that by means of death, for the re-  
demption of the transgressions that were under the  
first testament, they which are called might receive  
the promise of eternall inheritance.

For where a testament is, there must also of ne-  
cessitie be the death of the testator.

For a testament is of force after men are dead,  
otherwise it is of no strength at all, whilest the  
testator liveth.

Whereupon, neither the first testament was  
without blood.

## CHAP. IX.

For when Moses had spoken every word unto the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, hyssope, and sprinkled both the book and all the people.

10 Saying, This is the blood of the testament which God hath enjoyned unto you.

11 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

12 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

13 It was therefore necessary that the patterns of things in the heavens should be purified with these; and the heavenly things themselves with better sacrifices than these.

14 For Christ is not entred into the holy place made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us.

15 Nor yet that he should offer himself often, as the high priest entred into the holy place, every year, with the blood of others:

16 For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

17 And as it is appointed unto men once to die, but this is the judgement:

18 So Christ was once offered to bear the sin of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.

## CHAP. X.

*The weakness of the sacrifices of the law, 1. The power of Christs sacrifice. 19. An exhortation to faith and patience.*

1 The law, having a shadow of good things to come, and not the very image of the things, cannot with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of sin.

3 But in those sacrifices there is a remembrance made of sin every year.

4 For it is not possible that the blood of bulls and goats should take away sin.

4 Wherefore when he cometh into the world,  
sacrifice and offering thou wouldest not, but a  
body hast thou prepared me :

5 In burnt offerings, and sacrifices for sin thou  
hast had no pleasure.

7 Then said I, Lo, I come ( in the volume of the  
book it is written of me ) to do thy will O God.

8 Above, when he said, Sacrifice and offering and  
burnt offerings, and offering for sin thou wouldest not,  
neither hadst pleasure therein, which are offered by  
the law :

9 Then said he, Lo, I come to do thy will, ( O  
God ) He taketh away the first, that he may establish  
the second.

10 By the which will we are sanctified, through  
the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and  
offering oftentimes the same sacrifices which can ne-  
ver take away sins.

12 But this man after he had offered one sacrifice  
for sins for ever, sat down on the right hand of God.

13 From henceforth expecting till his enemies be  
made his footstool.

14 For by one offering he hath perfected for  
ever them that are sanctified.

15 Whereof the holy Ghost also is a witnesse to us :  
for after that he had said before,

16 This is the Covenant that I will make with them  
after those dayes, saith the Lord, I will put my laws  
into their hearts, & in their minds will I write them.

17 And their sins and iniquities will I remember  
no more.

18 Now, where remission of these is, there is no  
more offering for sin.

19 Having therefore, brethren, boldnesse to enter  
into the holiest by the blood of Jesus,

20 By a new and living way which he hath conse-  
crated for us, through the vail that is to say, his flesh.

21 And having an high priest over the house of God.

22 Let us draw near with a true heart, in full as-  
surance of faith, having our hearts sprinkled from an  
evill conscience, and our bodies washed with pure  
water.

23 Let us hold fast the profession of our faith with-  
out wavering : (for he is faithfull that promised)

24 And let us consider one another to provoke  
unto love, and to good works.

Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearfull looking for of judgement, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses law, died without mercy, under two or three witnesses

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

31 It is a fearfull thing to fall into the hands of the living God.

32 But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilest ye were made a gazing stock, both by reproches and afflictions, and partly whilest ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come, will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition: but of them that beleeve, to the saving of the soul.

## CHAP. XI.

1 What faith is: 6 Without it we cannot please God, 7 The fruits thereof in the fathers of old.

Now faith is the substance of things hoped for, the evidence of things not seen.

1 By faith the elders obtained a good report.  
2 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

3 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

4 By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

5 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

6 By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

7 By faith Abraham when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

8 By faith he sojourned in the land of promise, in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

9 For he looked for a city which hath foundations, whose builder and maker is God.

10 Through faith also Sara her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

11 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

12 These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

13 For they that say such things, declare plainly that they seek a country.

14 And truly if they had been mindful of that

17 From whence they came out, they have had opportunity to have returned.

16 But now they desire a better country, that is heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son,

18 Of whom it was said, that in Isaac shall thy seed be called

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his staff.

22 By faith Joseph when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three moneths of his parents, because they saw he was a proper childe, and they not afraid of the kings commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharaohs daughter:

25 Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season:

26 Esteeming the reproch of Christ greater riches, than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

28 Through faith he kept the passeover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

29 By faith they passed through the Red-sea by dry land: which the Egyptians assaying to do, were drowned

30 By faith the walls of Jericho fell down, after they were compassed about seven dayes

31 By faith the harlot Rahab perished not with them that beleevved not, when she had received the spies with peace.



...and of Gideon, and of Barak, and of Samson, and of Jephthae, of David also and Samuel, and of the prophets.

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of cruel mockings, and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being afflicted, tormented.

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

#### CHAP. XII.

*An exhortation to faith, patience, and godliness.*

**W**heretore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us:

1 Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes.

3 Ye have not yet resisted unto blood, striving against sin.

4 And ye have forgotten the exhortation which cometh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him.

For whom the Lord loveth he chasteneth,  
and scourgeth every son whom he receiveth.  
7 If ye endure chastening, God dealeth with you  
as with sons: for what son is he whom the father  
chasteneth not?

8 But if ye be without chastisement, whereof all  
we partakers, then are ye bastards and not sons.

9 Furthermore, we have had fathers of our flesh,  
which corrected us, and we gave them reverence:  
shall we not much rather be in subjection unto the  
father of spirits, and live?

10 For they verily for a few dayes chastened  
us after their own pleasure; but he for our profit,  
that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to  
be joyous, but grievous: nevertheless, afterward it  
yeeldeth the peaceable fruit of righteousness, unto  
them which are exercised thereby.

12 Wherefore lift up the hands which hang down,  
and the feeble knees.

13 And make straight paths for your feet, lest that  
which is lame be turned out of the way, but let it  
rather be healed.

14 Follow peace with all men, and holiness, with-  
out which no man shall see the Lord:

15 Looking diligently, lest any man fail of the grace  
of God, lest any root of bitterness springing up, trou-  
ble you, and thereby many be defiled:

16 Lest there be any fornicator, or profane person,  
as Esau, who for one morsel of meat sold his birth-  
right.

17 For ye know how that afterward when he  
would have inherited the blessing, he was rejected:  
for he found no place of repentance, though he sought  
it carefully with tears.

18 For ye are not come unto the mount that might  
be touched, and that burned with fire, nor unto  
blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of  
words, which voice they that heard, intreated that  
the word should not be spoken to them any more.

20 (For they could not endure that which was  
commanded: & if so much as a beast touch the moun-  
tain, it shall be stoned, or thrust through with a dart.)

21 And so terrible was the sight, that Moses said, I  
exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto

## TO THE HEBREWS.

the city of the living God, the heavenly Jerusalem,  
and to an innumerable company of angels.

23 To the generall assembly and church of the  
first-born, which are written in heaven, and to God the  
Judge of all, and to the spirits of just men, made per-  
fect.

24 And to Iesus the mediator of the new cove-  
nant, and to the blood of sprinkling, that speaketh  
better things then that of Abel.

25 See that ye refuse not him that speaketh: for if  
they escaped not who refused him that spake on  
earth, much more shall not we *escape*, if we turn  
away from him that *speaketh* from heaven.

26 Whose voice then thoud the earth, but now he  
hath promised, saying, Yet once more I shake not  
the earth only, but also heaven.

27 And this word, Yet once more, signifieth the  
removing of those things that are shaken, as of  
things that are made, that those things which cannot  
be shaken may remain.

28 Wherefore we receiving a kingdome which can-  
not be moved, let us have grace, whereby we may  
serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire.

### C H A P. XIII.

*Divers admonitions to charitie, and other godly ver-  
tues. 20 The conclusion of this epistle.*

1 Let brotherly love continue.

2 Be not forgetfull to entertain strangers,  
for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound  
with them; and them which suffer adversity, as being  
your selves also in the body.

4 Marriage is honourable in all, and the bed unde-  
filed: but whoremongers & adulterers God wil judge.

5 Let your conversation be without covetousnes:  
and be content with such things as ye have. For he  
hath said, I will never leave thee, nor forsake thee.

6 Where we may boldly say, The Lord is my hel-  
per, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you,  
who have spoken unto you the word of God: whose  
faith follow, considering the end of their conversation.

8 Iesus Christ the same yesterday, and to day, and  
for ever.

9 Be not carried about with divers and strange  
doctrines: for it is a good thing that the heart be  
established.

established with grace, not with meats, which have not profited them that have been occupied therewith.

10 We have an altar whereof they have no right to eat, which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproch.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, as they that must give account: that they may do with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work, which is of his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italie salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italie, by Timothy.

# The generall epistle of JAMES.

## CHAP. I.

*We must rejoyce under the crosse. 5 Ask patience of God. 19 Hear the word and do thereafter.*

**J**AMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

**2** My brethren, count it all joy when ye fall into divers temptations,

**3** Knowing *this*, that the trying of your faith worketh patience.

**4** But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

**5** If any of you lack wisdome, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him.

**6** But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the winde and tossed.

**7** For let not that man think that he shall receive any thing of the Lord.

**8** A double-minded man is unstable in all his waies.

**9** Let the brother of low degree rejoyce in that he is exalted:

**10** But the rich, in that he is made low: because as the flower of the grasse he shall passe away.

**11** For the sun is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, & the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes.

**12** Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.

**13** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

**14** But every man is tempted, when he is drawn away of his own lust, and enticed.

**15** Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.

**16** Do not erre, my beloved brethren.

**17** Every good gift, and every perfect gift is from above,

## CHAP. I.

16 And he cometh down from *his Father* in *heaven*, and his nature is no variablenesse, neither shadow of change.  
17 Of his own wil begat he us with *his word* of life, that we should be a kinde of first-fruits of his creature.  
18 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

19 For the wrath of man worketh not the righteousness of God.

20 Wherefore lay apart all filthinesse, and superfluities of naughtinesse, and receive with meeknesse the engrafted word, which is able to save your souls.

21 But be ye doers of the word, and not hearers only, deceiving your own selves.

22 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse.

23 For he beholdeth himself and goeth his way, and his way forgetteth what manner of man he was.

24 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

25 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vain.

26 Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.

## CHAP. II.

*Christians must not regard the rich, and despise the poore.* 14 Faith without works, 17 is a dead faith.

MY brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.

1 For if there come unto your assembly a man with a gold ring, in goodly apparell, and there come also a poore man, in vile raiment:

2 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poore, Stand thou there, or sit under my foot-stool:

3 Are ye not then partiall in your selves, and are become judges of evil thoughts?

4 Hearken my beloved brethren, Hath not God chosen the poore of this world, rich in faith, and heirs of the kingdome, which he hath promised to them that love him?

10 For ye have despised the poore. Do not rise up against you, and draw you before the judgement seat?

11 Do not they blaspheme that worthy name, by which ye are called?

12 If ye fulfill the royall law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

13 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressours.

14 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

15 For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

16 So speak ye, and so do, as they that shall be judged by the law of liberty.

17 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement.

18 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

19 If a brother or sister be naked, and destitute of daily food.

20 And one of you say unto them, Depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needfull to the body: what doth it profit?

21 Even so faith, if it hath not works, is dead being alone.

22 Yes, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

23 Thou beleevest that there is one God, dost well: the devils also beleeve, and tremble.

24 But wilt thou know, O vain man, that without works is dead?

25 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

26 Seest thou how faith wrought with his works, and by works was faith made perfect?

27 And the scripture was fulfilled which saith, Abraham beleeved God, and it was imputed unto him for righteousness: and he was called the friend of God.

13 Go to now, ye that say, To day, or to morrow  
we will go into such a citie, and continue there  
year, and buy and sell, and get gain:

14 Whereas ye know not what *shall* be on the morrow:  
for what is your life? it is even a vapour that  
appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we  
shall live, and to do this or that.

16 But now ye rejoyce in your boastings: all such  
rejoycing is evil.

17 Therefore to him that knoweth to do good,  
and doth it not, to him it is sin.

#### CHAP. V.

1 Of wicked rich men. 7 Of patience. 12 To forsake  
swearing.

**G**O to now ye rich men, weep and howl for your  
miseries that shall come upon you.

2 Your riches are corrupted, and your garments  
moth-eaten.

3 Your gold and silver is cankered, and the rust of  
them shall be a witnesse against you, and shall eat  
your flesh as it were fire: ye have heaped treasure to-  
gether for the last dayes.

4 Behold, the hire of the labourers, which have  
reaped down your fields, which is of you kept back  
by fraud, cryeth: and the cryes of them which have  
reaped, are entred into the ears of the Lord of hosts.

5 Ye have lived in pleasure on the earth, and  
been wanton: ye have nourished your hearts as in a  
day of slaughter.

6 Ye have condemned and killed the just, and he  
will not resist you.

7 Be patient therefore, brethren, unto the coming  
of the Lord: behold, the husbandman waiteth for  
the precious fruit of the earth, and hath long pa-  
tience for it, untill he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for  
the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye  
be condemned: behold, the judge standeth before the  
door.

10 Take, my brethren, the prophets, who have  
spoken in the name of the Lord, for an example of  
suffering affliction, and of patience.

11 Behold, we count them happy which endure the  
same.



have heard of the patience of Job, and have  
the end of the Lord: that the Lord is very pitiful  
and of tender mercie.

12 But above all things my brethren, swear not  
neither by heaven, neither by the earth, neither by any  
other oath: but let your yea, be yea, and your nay  
nay, lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is  
any merry? let him sing psalmes

14 Is any sick among you? let him call for the el-  
ders of the church? and let them pray over him, anoin-  
ting him with oyl in the name of the Lord:

15 And the prayer of faith shall save the sick, and the  
Lord shall raise him up; and if he have committed  
sins, they shall be forgiven him.

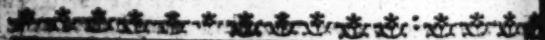
16 Confesse your faults one to another, and pray  
one for another, that ye may be healed: the effectual  
servent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we  
are, and he prayed earnestly that it might not rain,  
and it rained not on the earth by the space of three  
years and six moneths.

18 And he prayed again, and the heaven gave rain,  
and the earth brought forth her fruit

19 Brethren, if any of you do erre from the truth,  
and one convert him;


20 Let him know, that he which converteth the  
sinner from the error of his way, shall save a  
soul from death, and shall hide a multitude of sins.



## The first epi. le generall of P E T E R

### CHAP. I.

1 *Blesseth God for his manifold spirituall graces*  
10 *Salvation in Christ is prophesied of old.*

 Peter an apostle of Jesus Christ, to the  
strangers scattered throughout Pontus,  
Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge  
of the Father, through sanctification of the  
spirit unto obedience, and sprinkling of the blood  
of Jesus Christ: Grace unto you and peace be multiplied

3 Blessed be the God, and Father of our Lord  
Jesus Christ, which according to his abundant mercie  
reneweth us again unto a lively hope, by the resurrection

tion of Iesus Christ from the dead,

4 To an inheritance incorruptible, and undecaying, and that fadeth not away, reserved in heaven for you,  
5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavineſſe through manifold temptations,

7 That the triall of your faith being much more precious then of gold that periſheth, though it be tried with fire, might be found unto praise, and honour and glory at the appearing of Iesus Christ.

8 Whom having not ſeen, ye love: in whom though now ye ſee him not, yet beleeving, ye rejoyce with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the ſalvation of your ſouls

10 Of which ſalvation the prophets have enquired, and ſearched diligently, who prophesied of the grace that ſhould come unto you:

11 Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified beſorehand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven, which things the angels deſire to look into.

13 Wherefore gird up the loins of your minde, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Iesus Chriſt.

14 As obedient children, not faſhioning your ſelves according to the former luſts in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

16 Becauſe it is written, Be ye holy, for I am holy.

17 And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſſe the time of your ſojourning here in fear:

18 Forasmuch as ye know ſo ye were not polluted with corruptible things, as ſilver & gold, from your own converſation received by tradition from your fathers:

19 But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

20 Who really was ſacrificed before the Father

tion of the world, but was manifest in these last times for you ;

21 Who by him do beleeeve in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren : see that ye love one another with pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all flesh is as grasse, and all the glorie of man, as the flower of grasse : the grasse withereth and the flower thereof falleth away :

25 But the word of the Lord endureth for ever, And this is y word w by the gospel is preached unto you.

#### CHAP. II.

1 He deborteth them from the breach of charitie, & shewing Christ is the foundation.

**W**herefore laying aside all malice and all guile, and hypocrisies, & envies, & all evil speakings,

2 As new born babes desire the sincere milk of the word, that ye may grow thereby :

3 If so be ye have tasted that the Lord is gracious

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spirituall sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious, and he that beleeveth on him shal not be confounded.

7 Unto you therefore which beleeeve he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, unto them which stumble at the word, being disobedient, wheremto also they were appointed.

9 But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darknesse into his marvellous light :

10 Which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy.

1 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

2 Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

3 Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme,

4 Or unto governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

5 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

6 As free, and not using your liberty for a cloke of maliciousnesse, but as the servants of God.

7 Honour all men, love the brotherhood. Fear God. Honour the king.

8 Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

9 For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

10 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God.

11 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps.

12 Who did no sin, neither was guile found in his mouth.

13 Who when he was reviled, reviled not again: when he suffered, he threatned not, but committed himself to him that judgeth righteously.

14 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed.

15 For ye were as sheep going astray, but are now returned unto the Shepherd & Bishop of your souls.

CHAPTER III.

The dutie of wives and husbands to each other.

1 An exhortation to unity.

2 Likewise ye wives, be in subjection to your own husbands, that if any obey not the word, they

I. PETER.

without the word be won by the conversation of the wives :

2 While they behold your chaste conversation *as of* with fear.

3 Whose adorning , let it not be that outward *adornment* of plaiting the hair, and of wearing of gold, or of putting on of apparell :

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time , the holy women *also* who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well , and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally, be ye all of one minde, having compassion one of another , Love as brethren , be pitifull , be courteous :

9 Not rendring evil for evil, or railing for railing: but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good dayes, let him refrain his tongue from evil , and his lips that they speak no guile.

11 Let him eschew evil, and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good ?

14 But and if ye suffer for righteousness sake, happy *are ye*, and be not afraid of their terroure, neither be troubled.

15 But sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and fear.

16 Having a good conscience , that whereas they speak evil of you, as of evil doers, they may be ashamed: that falsely accuse your good conversation in

## CHAP. IIIL

For it is better, if the will of God be so, that  
suffer for well doing, then for evil doing.

For Christ also hath once suffered for sins, & just  
the unjust (that he might bring us to God,) being  
to death in the flesh, but quickned by the Spirit :

19 By which also he went and preached unto the  
spirits in prison,

20 Which sometime were disobedient, when  
the long-suffering of God waited in the dayes  
Noah, while the ark was a preparing, wherein  
that is, eight souls were saved by water.

21 The like figure whereunto, even baptisme doth  
now save us, (not the putting away of the filth  
of the flesh, but the answer of a good conscience to-  
wards God) by the resurrection of Jesus Christ :

22 Who is gone into heaven, and is on the right  
hand of God, angels, and authorities, and powers be-  
ing made subject unto him.

## CHAP. IIIL

*He exhorteth them to cease from sin : 12 and com-  
forteth them against persecution.*

Forasmuch then as Christ hath suffered for us in  
the flesh, arm your selves likewise with the same  
weaponne : for he that hath suffered in the flesh hath  
ceased from sin :

2 That he no longer should live the rest of *his* time  
in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to  
have wrought the will of the Gentiles, when we  
walked in lasciviousnesse, lusts, excels of wine, revel-  
ings, banquettings, and abominable idolatries :

Wherein they think it strange that ye run not with  
them to the same excelsse or riot, speaking evil of you :

5 Who shall give account to him that is ready to  
judge the quick and the dead

6 For for this cause was the gospel preached also  
to them that are dead, that they might be judged ac-  
cording to men in the flesh, but live according to  
God in the spirit.

7 But the end of all things is at hand: be ye there-  
fore sober, and watch unto prayer.

8 And above all things, have fervent charity a-  
mong your selves: for charity shall cover the multi-  
tude of sins.

9 Use hospitality one to another without grudge-

10 As every man hath received the gift, even so  
minister

...the same one to another, as good stewards  
of the manifold grace of God.

11 If any man speak, let him speak as the Oracle  
of God: if any man minister, let him do it as of the  
ability which God giveth, that God in all things may  
be glorified through Jesus Christ, to whom be praise  
and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the  
very triall, which is to trie you, as though some  
strange thing happened unto you.

13 But rejoyce, in as much as ye are partakers of  
Christ's sufferings; that when his glory shall be revealed,  
ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ,  
happy are ye, for the Spirit of glory, and of God  
resteth upon you: on their part he is evill spoken  
of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or  
as a thief, or as an evill doer, or as a busie-body in  
other mens matters.

16 Yet if any man suffer as a Christian, let him  
not be ashamed, but let him glorifie God on this  
behalf.

17 For the time is come that judgement must be-  
gin at the house of God: and if it first begin at us,  
what shall the end be of them that obey not the go-  
spel of God?

18 And if the righteous scarcely be saved, where  
shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to  
the will of God, commit the keeping of their souls  
to him in well doing, as unto a faithfull Creator.

#### CHAP. V.

1 He exhorteth the elders to feed their flocks, & the  
younger to obey, & to resist the devill

**T**He elders which are among you I exhort, who  
am also an elder, and a witnesse of the  
sufferings of Christ, and also a partaker of the glory that  
shall be revealed.

2 Feed the flock of God which is among you,  
taking the oversight thereof, not by constraint,  
but willingly: not for filthy lucre, but of a ready  
minde.

3 Neither as being lords over Gods heritage: but  
being ensamples to the flock.

4 And when the chiefe Shepherd shall appear,  
ye shall receive a crown of glory that fadeth not away.

5 Likewise

Like will be to younger, submit yourselves  
 elders: yea, all of you be subject one to another,  
 as to the Lord, be clothed with humilitie: for God resisteth the  
 proud, and giveth grace to the humble.  
 6 Humble your selves therefore under the mighty  
 hand of God, that he may exalt you in due time.  
 7 Casting all your care upon him, for he careth  
 for you.  
 8 Be sober, be vigilant because your adversary the  
 devil, as a roaring lion walketh about seeking whom  
 he may devour.  
 9 Whom resist stedfast in the faith, knowing that the  
 same afflictions are accomplished in your brethren  
 that are in the world.  
 10 But the God of all grace who hath called us  
 unto his eternall glory by Christ Jesus, after that  
 we have suffered a while, make you perfect, stablish,  
 strengthen, settle you.  
 11 To him be glory and dominion for ever and  
 ever. Amen.  
 12 By silvanus a faithfull brother unto you, (as I  
 suppose) I have written briefly, exhorting, and testifi-  
 cing, & this is the true grace of God wherein ye stand.  
 13 The church that is at Babylon elected together  
 with you, saluteth you, and so doth Marcus my son.  
 14 Greet ye one another with a kisse of charity: &  
 peace be with you all that are in Christ Jesus. Amen.

## THE SECOND EPISTLE generall of P E T E R.

### CHAP. I.

He confirmeth them, 5 and exhorteth, them to  
 make their calling sure.

Simon Peter, a servant, and an apostle of  
 Jesus Christ, to them that have obtained  
 like precious faith with us, through the  
 righteousness of God, and our Saviour  
 Jesus Christ:

Grace and peace be multiplied unto you through  
 knowledge of God, and of Jesus our Lord,

According as his divine power hath given unto  
 us all things that pertain unto life and godlinesse,  
 through the knowledge of him that hath called us to  
 glory and vertue:



And he hath given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, adde to your faith, vertue; and to vertue, knowledge:

6 And to knowledge, temperance; and to temperance, patience: and to patience, godlinesse;

7 And to godlinesse, brotherly kindnesse: and to brotherly kindnesse, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blinde, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.

14 Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease, to have these things alwayes in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majestie.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we have heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, unill the day

30 Knowing this first, that no prophesie of the future is of any private interpretation.

31 For the prophesie came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost,

## CHAP. II.

1 He foretelleth them of false teachers.

2 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

3 And many shall follow their pernicious wayes; for reason of whom the way of truth shall be evil spoken of.

4 And through covetousnesse shall they with falshood words make merchandise of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not.

5 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darknesse, to be reserved unto judgement;

6 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

7 And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should be ungodly:

8 And delivered just Lot, vexed with the filthy conversation of the wicked;

9 (For that righteous man dwelling among them, seeing and hearing, vexed his righteous soul from day to day, with their unlawfull deeds)

10 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished:

11 But chiefly them that walk after the flesh, in the lust of uncleannesse, and despise government; presumptuous are they, self-willed; they are not afraid to speak evil of dignities.

12 Whereas angels which are greater in power and might, bring not railing accusation against them before the Lord.

13 But these, as naturall bruite beasts, made to be used and destroyed, speak evil of the things that they

13 And shall receive the reward of unrighteousness: they that count it pleasure to riot in the day time: spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you:

14 Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practises: cursed children,

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness: 16 But was rebuked for his iniquitie: the dumb asse speaking with mans voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darknesse is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonnesse, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning.

21 For it had been better for them nor to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

### CHAP. III.

1 The certainty of Christs coming to judgement.  
**T**His second epistle (beloved) I now write to you, in both which I stir up your mindes by way of remembrance:

2 That ye may be mindefull of the words which

3 Knowing this first, that there shall come last of  
 all dayes scoffers, walking after their own lusts,  
 4 And saying, Where is the promise of his coming?  
 for since the Fathers fell asleep, all things continue  
 as they were from the beginning of the creation.  
 5 For this they willingly are ignorant of, that by  
 the word of God the heavens were of old, and the  
 earth standing out of the water, and in the water.  
 6 Whereby the world that then was, being o-  
 verflowed with water, perished.  
 7 But the heavens and the earth which are now,  
 by the same word are kept in store, reserved unto  
 day against the day of judgement, and perdition of  
 ungodly men.  
 8 But (beloved) be not ignorant of this one  
 thing, that one day is with the Lord as a thousand  
 years, and a thousand years as one day.  
 9 The Lord is not slack concerning his promise,  
 (as some men count slacknesse) but is long suffering  
 towards us, not willing that any should perish, but  
 that all should come to repentance.  
 10 But the day of the Lord will come as a thief  
 in the night, in the which the heavens shall passe  
 away with a great noise, and the elements shall  
 melt with fervent heat, the earth also and the works  
 that are therein shall be burnt up.  
 11 Seeing then that all these things shall be dis-  
 solved, what manner of persons ought ye to be in all  
 holy conversation and godlinesse,  
 12 Looking for and hasting unto the coming of  
 the day of God, wherein the heavens being on fire  
 shall be dissolved, and the elements shall melt with  
 fervent heat:  
 13 Neverthelesse we, according to his promise, look  
 for the new heavens and a new earth, wherein dwelleth  
 righteousness.  
 14 Wherefore (beloved) seeing that ye look for  
 such things, be diligent that ye may be found of  
 him in peace, without spot, and blamelesse.  
 15 And account that the long suffering of our Lord  
 is salvation, even as our beloved brother Paul  
 hath written unto you,  
 16 As also in all his epistles, speaking in them of

which they that are unlearned and simple  
wrest, as they do also the other scriptures  
unto their own destruction.

¶ Therefore, beloved, seeing ye know these  
things before, beware lest ye also being led away  
with the error of the wicked, fall from your own  
steadfastnesse.

¶ But grow in grace, and in the knowledge of  
our Lord and Saviour Jesus Christ: to him be glory  
both now and for ever. Amen.

**The first epistle generall of JOHN.**

**CHAP. I.**

¶ He describeth the person of Christ, in whom is eternal  
life, by a communion with God.

¶ That which was from the beginning, which we  
have heard, which we have seen with our  
eyes, which we have looked upon, and our  
hands have handled of the word of life:

¶ The life was manifested, and we have seen  
it, and bear witness, and shew unto you that eternal  
life which was with the Father, and was  
manifested unto us.)

¶ That which we have seen and heard, declare  
unto you, that ye also may have fellowship with  
us; and truly our fellowship is with the Father,  
and with his Son Jesus Christ.

¶ And these things write we unto you, that your  
joy may be full.

¶ This then is the message which we have heard  
of him, and declare unto you, that God is light, and  
in him is no darknesse at all.

¶ If we say that we have fellowship with him,  
and walk in darknesse, we lie, and do not the truth.

¶ But if we walk in the light as he is in the light,  
we have fellowship one with another, and the blood  
of Jesus Christ his Son cleanseth us from all sin.

¶ If we say that we have no sin, we deceive  
ourselves, and the truth is not in us.

¶ If we confesse our sins, he is faithful, and just  
to forgive us our sins, and to cleanse us from all  
unrighteousnesse.

¶ If we say that we have not sinned, we make  
ourselves a lie, and his word is not in us.

**CHAP.**

Y little children, these things write  
that ye sin not. And if any man sin, he hath  
an advocate with the Father, Jesus Christ the  
righteous :

2 And he is the propitiation for our sins : and  
not for ours only , but also for *the sins* of the whole  
world.

3 And hereby we do know that we know him,  
if we keep his commandments.

4 He that saith, I know him, and keepeth not his  
commandments , is a liar, and the truth is not in him.

5 But who so keepeth his word, in him verily is  
the love of God perfected , hereby know we that  
we are in him.

6 He that saith he abideth in him, ought himself al-  
so so to walk, even as he walked.

7 Brethren, I write no new commandment unto  
you, but an old commandment, which ye had from  
the beginning: the old commandment is the word  
which ye have heard from the beginning.

8 Again, a new commandment I write unto you,  
which thing is true in him and in you : because the  
darknesse is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his  
brother, is in darknesse even until now.

10 He that loveth his brother abideth in the light,  
and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darknesse,  
and walketh in darknesse, and knoweth not whither  
he goeth, because that darknesse hath blinded his eyes.

12 I write unto you little children, because your  
sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have  
known him that is from the beginning. I write  
unto you, young men, because you have overcome  
the wicked one. I write unto you, little children, because  
ye have known the Father.

14 I have written unto you, fathers, because ye  
have known him *that is* from the beginning. I have  
written unto you, young men, because ye are strong,  
and the word of God abideth in you, and ye have  
overcome the wicked one.

15 Love not the world, neither the things that  
are in the world. If any man love the world, the  
love of the Father is not in him.

16 For all that is in the world, the lust of the  
flesh, and the lust of the eyes, and the pride of  
life, these are not of the Father, but of the world.

...and the pride of life, is not  
...is of the world.

...the world passeth away and the lust there-  
...that doth the will of God, abideth

18 Little children, it is the last time, and as ye have  
heard that Antichrist shal come, even now are there  
many Antichrists, whereby we know that it is the  
last time.

19 They went out from us, but they were not of  
us: for if they had been of us, they would no doubt  
have continued with us: but *they went out*, that they  
might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and  
ye know all things.

21 I have not written unto you, because ye know  
not the truth: but because ye know it, and that no  
lie is of the truth.

22 Who is a liar, but he that denieth that Jesus  
is the Christ? he is Antichrist that denieth the Father  
and the Son.

23 Whosoever denieth the Son, the same hath not  
the Father: but *he that acknowledgeth the Son,  
hath the Father also.*

24 Let that therefore abide in you, which ye have  
heard from the beginning: if that which ye have  
heard from the beginning, shall remain in you, ye  
also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised  
us, *even eternall life.*

26 These things have I written unto you, com-  
mending them that seduce you.

27 But the anointing which ye have received of  
him abideth in you: and ye need not that any man  
teach you: But as the same anointing teacheth you  
of all things, and is truth, and is no lie: and even  
as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that  
when he shall appear, we may have confidence, and  
not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that  
every one that doth righteousness, is born of him.

### CHAP. III.

1 God manifesteth his love, in making us sons:  
who must be pure as he is pure.

Behold, what manner of love the Father hath  
bestowed upon us, that we should be called the  
sons

sons of God: therefore the world knew him not,  
because it knew him not.

2 Beloved, now are we the sons of God, and yet  
not yet appear what we shall be: but we know that  
when he shall appear, we shall be like him: and  
we shall see him as he is.

3 And every man that hath this hope in him, puri-  
feth himself, even as he is pure.

4 Whosoever committeth sin, transgresseth  
the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take  
away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: who-  
ever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that  
doth righteousness, is righteous, even as he is righteous.

8 He that committeth sin, is of the devil: for the  
devil sinneth from the beginning: for this purpose  
the Son of God was manifested, that he might destroy  
the works of the devil.

9 Whosoever is born of God, doth not commit sin:  
for his seed remaineth in him, and he cannot sinne, be-  
cause he is born of God.

10 In this the children of God are manifest, and the  
children of the devil: whosoever doth not righteousness,  
is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the  
beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and  
slew his brother: and wherefore slew he him? because  
his own works were evil, and his brothers righteous.

13 Marvell not, my brethren, if the world hate you.

14 We know that we have passed from death un-  
to life, because we love the brethren: he that loveth  
not his brother, abideth in death.

15 Whosoever hateth his brother is a murderer, & ye  
know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because  
he laid down his life for us: and we ought to lay  
down our lives for the brethren.

17 But who so hath this worlds good, and seeth his  
brother have need, & shuttereth up his bowels of com-  
passion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word,  
neither in tongue, but in deed, and in truth.

19 And hereby we know that we are of the truth,  
if we shall assure our hearts before him.



10 For if our heart condemne us, God is greater than our heart, and knoweth all things.

11 Beloved, if our heart condemn us not, then have we confidence towards God.

12 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

13 And this is his commandment, that we should beleeve on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

14 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

### CHAP. IIII.

1 He warneth them not to beleeve all teachers, but to try them by the rules of the catholick faith.

**B**eloved, beleeve not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world.

4 Ye are of God little children, and have overcome them: because greater is he that is in you, then he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us: hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God, for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confesse that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and beleeveth the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldnesse in the day of judgement: because as he is, so are we in this world.

18 There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth is not made perfect in love.

19 We love him: because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

#### CHAP. V.

*He that loveth God, loveth his children, and keepeth his commandments.*

**W**Hosoever beleeveth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is  $\gamma$  love of God, that we keep his commandments, and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that beleeveth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven.

the Word, and the holy Ghost : and  
these three are one.

9 And there are three that bear witness in earth,  
the Spirit, and the water, and the blood : and these  
three agree in one.

10 If we receive the witness of men, the witness of  
God is greater : for this is the witness of God, which  
he hath testified of his Son.

11 He that believeth on the Son of God, hath the  
witness in himself : he that believeth not God, hath  
made him a liar, because he believeth not the record  
that God gave of his Son.

12 And this is the record, that God hath given to  
us eternall life : and this life is in his Son.

13 He that hath the Son, hath life, and he that hath  
not the Son of God, hath not life.

14 These things have I written unto you that  
believe on the name of the Son of God, that ye may  
know, that ye have eternall life, and that ye may  
believe on the Name of the Son of God.

15 And this is the confidence that we have in him,  
that if we ask any thing according to his will, he  
heareth us.

16 And if we know that he hear us, whatsoever  
we ask, we know that we have the petitions that  
we desired of him.

17 If any man see his brother sin a sin which is  
not unto death, he shall ask, and he shall give him  
life for them that sin not unto death. There is a sin  
unto death : I do not say that he shall pray for it.

18 All unrighteousness is sin, and there is a sin not  
unto death.

19 We know that whosoever is born of God sin-  
neth not ; but he that is begotten of God, keepeth  
himself, and that wicked one toucheth him not.

20 And we know that we are of God, and the  
whole world lieth in wickedness.

21 And we know that the Son of God is come,  
and hath given us an understanding, that we may  
know him that is true : and we are in him that is  
true, even in his Son Jesus Christ. This is the true  
God, and eternall life.

22 Little children, keep your selves from idols.  
Amen

## ¶ The second epistle of JOHN

*An exhortation to persevere in Christian love and belief, 8 lest they lose the reward of their profession, 10 To avoyd seducers.*

¶ He elder unto the elect lady and her children, whom I love in the truth : and not I only, but also all they that have known the truth :

1 For the truths sake which dwelleth in us, and shall be with us for ever :

2 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

3 I rejoyced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

4 And now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

5 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

6 For many deceivers are entred into the world, who confesse not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

7 Look to your selves, that we lose not those things which we have wrought, but that we receive a full reward.

8 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : he that abideth in the doctrine of Christ, he hath both the Father and the Son.

9 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed.

10 For he that biddeth him God speed, is partaker of his evil deeds.

11 Having many things to write unto you, I should not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full.

12 The children of thy elect sister greet thee. Amen.

## ¶ The third epistle of JOHN.

*Gaius commended for his pierie, 5 and hospitality, 7 to true preachers. 9 Diotrephes dispraised for ambition. 12 The good report of Demetrius confirmed.*

**H**e elder unto the welbeloved Gaius, whom I love in the truth :

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy then to hear that my children walk in truth.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers :

6 Which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well :

7 Because that for his names sake they went forth taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doth good, is of God : but he that doth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth it self : yea, and we also bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

# THE GENERALL Epistle of JUDE.

*An exhortation to constancy in faith. 14. Horrible  
punishments prepared for false teachers.*

**J**ude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called :

1 Mercy unto you, and peace, and love be multiplied.

2 Beloved, when I gave all diligence to write unto you of the common salvation: it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

3 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the only Lord God, and our Lord Jesus Christ.

4 I will therefore put you in remembrance, though ye once knew this, how that the Lord having loved the people out of the land of Egypt, afterward destroyed them that beleevved not.

5 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darknesse, unto the judgement of the great day.

6 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire.

7 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

8 But these speak evil of those things which they know not: but what they know naturally, as brute beasts; in those things they corrupt themselves. Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars; to whom is reserved the blackness of darknesse for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have committed against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having mens persons in admiration because of advantage.

17 But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,

18 Now that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye beloved, building up your selves on your most holy faith, praying in the holy Ghost,

21 Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

# THE REVELATION OF S. JOHN the Divine.

## CHAP. I.

*John writeth to the seven churches of Asia. 7 The coming of Christ. 14 His power and Majesty.*

**T**He revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by an angel unto his servant John:

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophesie, and keep those things which are written therein: for the time is at hand.

John to the seven churches in Asia, Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne:

And from Jesus Christ, who is the faithfull witness, and the first-begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds, and every eye shall see him and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

So I was in the spirit on the Lords day, and heard behinde me a great voice, as of a trumpeter,

Saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira.



unto Sardis and Philadelphia, and unto

11 And I turned to see the voice that spake with me, And being turned, I saw seven golden candlesticks.

12 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, & girt about the paps with a golden girdle.

13 His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

14 And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

15 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

16 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Feare not, I am the first, and the last.

17 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.

18 Write the things which thou hast seen, and the things which are, & the things which shall be hereafter.

19 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

## CHAP. II.

*What is to be written to the angels of the Churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is worthy praise or dispraise.*

**U**NTO the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick

kick out of his place, except thou repent.

6 But this thou hast, that thou hast the love of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive,

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes: be thou faithfull unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the spirit saith unto the churches, He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos, write, These things saith he, which hath the sharp sword with two edges,

13 I know thy works, and where thou dwellest, even where Satans seat is, and thou holdest fast my name, and hast not denied my faith, even in those dayes wherein Antipas was my faithfull martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things, saith the son of God, who hath

# REVELATION.

his eyes like unto a flame of fire, and his feet like fine brasse.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last shall be more then the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a prophetesse, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.

25 But ye which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him wil I give power over nations.

27 And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. III.

1 The angel of the church of Sardis is reproved, 3 and exhorted to repent.

**A**Nd unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, thou hast a name that thou livest, and art dead.

2 Be watchfull, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, & thou shalt not know what houre I will come upon thee.

4 The

4 Thou hast a few names even so, which have not defiled their garments, and they shall be with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confesse his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, & no man openeth.

8 I know thy works: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, & are not, but do ly) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the houre of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithfull and true witnesse, the beginning of the creation of God,

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blinde, and naked.

# REVELATION.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten, be zealous therefore and repent.

20 Behold, I stand at the doore, and knock: if any man hear my voice, and open the doore, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## CHAP. IIII.

*1 John seeth the throne of God in heaven.*

**A**fter this I looked, and behold, a doore was opened in heaven: and the first voice which I heard, was as it were of a trumpeter talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, & one sat on the throne.

3 And he that sat, was to look upon like a jasper, and a Sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were foure and twenty seats, and upon the seats I saw foure and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glasse like unto crysell: and in the midst of the throne, and round about the throne, were foure beasts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour,

thanks to him that sate on the throne  
ever and ever,  
10 The foure and twenty elders fall down be-  
fore him that sate on the throne, and worships him  
with for ever and ever, and cast their crowns be-  
fore the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and  
honour, and power: for thou hast created all things,  
and for thy pleasure they are and were created.

#### CHAP. V.

*The book with seven seals, & not to be opened, but by the  
Lamb slain*

**A**Nd I saw in the right hand of him that sate on  
the throne, a book written within, and on the  
backside sealed with seven seals.

2 And I saw a strong angel proclaiming with a  
loud voice, Who is worthy to open the book, and to  
loose the seals thereof?

3 And no man in heaven, nor in earth, neither un-  
der the earth, was able to open the book, neither to  
look thereon.

4 And I wept much because no man was found worthy  
to open, & to reade the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not:  
behold, the lion of the tribe of Judah, the root of Da-  
vid, hath prevailed to open the book, and to loose the  
seven seals thereof.

6 And I beheld, and lo in the midst of the throne,  
and of the foure beasts, and in the midst of the elders  
stood a Lamb as it had been slain, having seven horns,  
and seven eyes, which are the seven Spirits of  
God sent forth into all the earth.

7 And he came and took the book out of the  
right hand of him that sate upon the throne.

8 And when he had taken the book, the foure  
beasts, and foure and twenty elders fell down before  
the Lamb, having every one of them, harps, and gol-  
den vials full of odours, w<sup>h</sup> are the prayers of saints.

9 And they sung a new song, saying, Thou art  
worthy to take the book, and to open the seals  
thereof: for thou wast slain, and hast redeemed us to  
God by thy blood, out of every kindred, and tongue,  
and people, and nation:

10 And hast made us unto our God kings and  
priests, and we shall reigne on the earth.

11 And I beheld, and I heard the voice of many an-  
gels round about the throne, & the beasts, & the elders,

And he said, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, & blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the foure beasts said, Amen.

And the foure and twenty elders fell down and worshipped him that liveth for ever and ever,

#### CHAP. VI.

*The opening of the seals in order, and what followed.*

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunders, one of the foure beasts, saying, Come, and see.

2. And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second beast say, Come, and see.

4. And there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the foure beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oyl and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8. And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him, and power was given unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, & with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, & for testimony which they held.

10. And they cried with a loud voice, saying, How long.



10 O Lord, holy and true, dost thou not  
avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earth-quake, and the sun became black as sackcloth of hair, and the moon became as blood.

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty winde.

14 And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains,

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come, and who shall be able to stand?

#### CHAP. VII.

1 The servants of God sealed. 4 The number of the tribes that were sealed.

**A**Nd after these things, I saw four angels standing on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the foure angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed, an hundred and fourty and foure thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand.



## REVELATION.

1 Of the tribe of Gad were sealed twelve thousand.  
2 Of the tribe of Aser were sealed twelve thousand.  
3 Of the tribe of Nephthali were sealed twelve thousand.  
4 Of the tribe of Manasses were sealed twelve thousand.

5 Of the tribe of Simeon were sealed twelve thousand.  
6 Of the tribe of Levi were sealed twelve thousand.  
7 Of the tribe of Issachar were sealed twelve thousand.  
8 Of the tribe of Zabulon were sealed twelve thousand.  
9 Of the tribe of Joseph were sealed twelve thousand.  
10 Of the tribe of Benjamin were sealed twelve thousand.

11 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

12 And cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

13 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

14 Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

15 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

16 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation: and have washed their robes, and made them white in the blood of the Lamb.

17 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

18 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

19 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## CHAP. VIII.

1 At the opening of the seventh seal, a seven trumpets were given to seven angels.

2 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

## CHAP. VIII.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earth-quake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail, and fire mingled with bloud, and they were cast upon the earth, and the third part of trees was burnt up, and all green grasse was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became bloud:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

## CHAP. IX.

1 The fifth angel sounding, a star falleth from heaven, to whom is given the key of the bottomlesse pit.

And

## REVELATION

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomlesse pit.

And he opened the bottomlesse pit, and there came a smoke out of the pit, as the smoke of a great furnace, and the sun and the aire were darkned, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grasse of the earth, neither any green thing, neither any tree, but onely those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seek death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battell, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battell.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five moneths.

11 And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greck tongue hath his name Apollyon.

12 One was past, and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the foure horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the foure angels which are bound in the great river Euphrates.

15 And the foure angels were loosed, which were prepared for an hour, and a day, and a moneth, and a year,

a year

## CHAP. X.

a year, for to slay the third part of men.

16 And the number of the armie of the harlots were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sate on them, having breastplates of fire, and of jacinth, and brimstone, and the heads of the horses were as the heads of lions, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouthes.

19 For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brasse, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAP. X.

*An angel appeareth with a book open. 9 John is commanded to eat the book.*

And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer,

## REVELATION.

7 But in the dayes of the voice of the seventh angel, when he shall begin to found, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven ſpoke unto me again, and ſaid, Go, and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angels hand, and ate it up, and it was in my mouth ſweet as honey: & aſſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me, Thou muſt prophesie again before many peoples, and nations, and tongues, and kings.

## CHAP. XI.

1 The two witneſſes prophesie: 6 they have power to ſhut heaven, that it rain not.

And there was given me a reed like unto a rod, and the angel ſtood, ſaying Riſe; and meaſure the temple of God, and the altar. and them that worſhip therein.

2 But the court which is without the temple leave out, and meaſure it not: for it is given unto the Gentiles: and the holy city ſhall they tread under foot foureſcore and two moneths.

3 And I will give power unto my two witneſſes, and they ſhall prophesie a thouſand two hundred and threescore dayes clothed in ſackcloth.

4 Theſe are the two olive trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the dayes of their prophesie, and have power over waters to turn them to bloud, and to ſmite the earth with all plagues as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſſe pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies ſhall lie in the ſtreets of the

the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.

11 And after three dayes and an half, the Spirit of life from God entred into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same houre was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, and behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever.

16 And the foure and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and then they feared thy Name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

CHAP.

And the dragon was ready to devour her child, as soon as she should be delivered.

And there appeared a great wonder in heaven, when a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, was seen, being with child, cried, travailing in birth, and would be delivered.

And there appeared another wonder in heaven, when a great red dragon having seven heads, and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, & they should feed there a thousand two hundred and threescore days.

And there was war in heaven, Michael and his angels fought against the dragon, and the dragon and his angels.

And he prevailed not, neither was their place found in heaven.

And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the enemies of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

Therefore rejoyce ye heavens, and ye that dwell therein, and ye that love the inhabitants of the earth, and of them that dwell therein, for the devil is come down unto you, having many waters, because he knoweth that he hath but a short time.





...any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

#### CHAP. XIII.

1 The Lamb with his company standing on mount Sion. An angel preacheth the gospel.

2 And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

3 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with organs.

3 And they sung as it were a new song, saying, **Worthy** is the Lamb, and before the throne, and no man could learn that song, but the hundred and fourty and four thousand which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lamb, whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, & their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And he that sat on the cloud, thrust in his sickle, and the earth was reaped.

And another angel came out of the temple in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire, and cryed with a loud cry, who had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

The seven angels with the seven last plagues, 7 The seven vials full of the wrath of God.

And I saw another signe in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

And I saw as it were a sea of glasse mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glasse, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name: for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest.

And after that I looked, and behold, the temple of the tabernacle of testimony in heaven was opened, and the seven angels came out of the temple, having the seven plagues, clothed in pure and white, and having their breasts girded w golden girdles. And one of the foure beasts gave unto the seven angels seven golden vials full of the wrath of God, for ever and ever.

**6 The plagues that follow sheweth  
cometh as a thief.**

And I heard a great voice out of the temple  
saying to the seven angels Go your way

1 And the first went, and poured out his vial  
upon the earth; and there fell a burning

2 And the second angel poured out his vial  
upon the sea; and it became as the blood of a dead man;

3 And the third angel poured out his vial  
upon the rivers and fountains of waters; and they became

4 And I heard the angel of the waters say,  
because thou hast judged thus

5 For they have shed the blood of saints and  
prophets, and thou hast given them blood to drink;

6 And I heard another out of the altar say,  
Lord God Almighty, true and righteous are

7 And the fourth angel poured out his vial  
upon the sun; and power was given unto him to burn

8 And men were scorched with great heat,  
and blasphemed the name of God, which hath power

9 And the fifth angel poured out his vial  
upon the seat of the beast; and his kingdom was

10 And they gnawed their tongues for pain,  
and blasphemed the God of heaven because

11 And the sixth angel poured out his vial  
upon the great river Euphrates; and the water thereof

12 And I saw three unclean spirits like frogs  
come out of the mouth of the dragon, and out of the

and out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. These three shall curse every man that worshippeth the image of the beast, and they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

#### CHAP. XVII.

1 A woman arrayed in scarlet, with a golden crown upon her head, sitteth upon the beast, which is Babylon. 2 The punishment of the whore. 3 The vision of the Lamb.

4 And there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters.

5 With whom the kings of the earth have committed fornication, & the inhabitants of the earth have been made drunk with the wine of her fornication.

6 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

7 And the woman was arrayed in purple, and scarlet, and decked with gold and precious stones.

And upon his forehead was a name  
**MYSTERY, BABYLON THE GREAT  
THE MOTHER OF HARLOTS  
AND ABOMINATIONS OF THE EARTH.**

6 And I saw the woman drunken with the blood of the saints, and with the blood of them which were martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore marvellest thou? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, shall rise, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but they receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

...angel com  
...power, in  
...plur

...with a strong voice say  
...is fallen is fallen, and is  
...of ever  
...and fatef

...the wine of  
...the ear  
...the mer  
...the ab

...I heard another voice from heaven saying  
...ye be not partaken  
...of her plagues  
...and unto heaven, and God  
...her iniquities

...and she even as she rewarded you, and  
...her double according to her works: in  
...which she hath filled till to her double

...she hath glorified her self, and lived  
...much torment and sorrow give her  
...a queen, and am no w  
...shall sorrow

...therefore shall her plagues come in one day  
...and famine: and she shall be  
...for strong is the Lord God

...the kings of the earth, who have committed  
...and lived deliciously with her shall be  
...and lament for her, when they shall see  
...her burning:

...standing afar off for the fear of her torment  
...Alas alas that great citie Babylon that might  
...in one houre is thy judgement come

...and the merchants of the earth shall weep and  
...her, for no man buyeth her merchandise

...of gold and silver, and  
...of pearls and fine linnen, and purple  
...and all theyes goods, and  
...may





...the judgement the whore, and avenged  
...of the saints. 7 The marriage of the Lamb  
...these things I heard a great voice  
...people in heaven saying, Alleluia, salvation  
...glory, and honour, and power unto the Lord  
...God :

For true and righteous are his judgements, for he  
...judged the great whore, which did corrupt the  
...with her fornication, and hath avenged the  
...of his servants at her hand.

And again they said, Alleluia, and her smoke rose  
...for ever and ever.

And the four and twenty elders, and the four  
...fell down and worshipped God that sate on  
...the throne, saying, Amen, Alleluia.

And a voice came out of the throne, saying,  
...our God all ye his servants, and ye that fear  
...both small and great.

And I heard as it were the voice of a great mul-  
...titude, and as the voice of many waters, and as the  
...voice of mighty thundrings, saying, Alleluia: for  
...the Lord God omnipotent reigneth.

Let us be glad and rejoyce, and give honour to  
...for the marriage of the Lamb is come, and  
...his wife hath made her self ready.

And to her was granted, that she should be  
...arrayed in fine linen, clean and white: for the fine  
...linen is the righteousness of saints.

And he saith unto me, Write, blessed are they  
...which are called unto the marriage supper of the  
...Lamb. And he saith unto me, These are the true  
...sayings of God.

And I fell at his feet to worship him: and  
...he said unto me, See thou do it not: I am thy fellow-  
...servant, and of thy brethren that have the testimony  
...of Jesus, worship God: for the testimony of Jesus  
...is the spirit of prophesie.

And I saw heaven opened, and behold, a white  
...horse, and he that sate upon him was called faithfull  
...and true, and in righteousness he doth judge and  
...make war.

His eyes were as a flame of fire, and on his  
...head were many crowns, and he had a name written  
...that no man knew but he himself.

And he was clothed with a vesture dipt in  
...blood, and his name is called, The word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, and clean.

15 And out of his mouth goeth a sharp sword, with which he should smite the nations, and he shall rule them with a rod of iron: and he treadeth upon the wine-press of the fiercenes and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh, the same written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun, and cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, & against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh.

#### CHAP. XX.

1 Satan bound for a thousand years. 6 The first resurrection. 7 Satan let loose again, 10 is cast into the lake. 12 The last and generall resurrection.

And I saw an angel come down from heaven, having the key of the bottomlesse pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomlesse pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that, he must be loosed a little season.

# REVELATION.

And they sat upon them, and the kingdom was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received the mark upon their fore-heads, or in their hands: and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, and they shall be priests of God, and of Christ; and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

And I saw the dead small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire: this is the second death.

And whosoever was not found written in the book of life, was cast into the lake of fire.

**A**nd I saw a new heaven, and a new earth, and the first heaven and the first earth were no more, and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write these words, for these words are true and faithfull.

6 And he said unto me, It is done: I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as chrystal.

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

city had twelve foundations,  
the names of the twelve apostles

And he that talked with me, had a golden reed  
to measure the city, and the gates thereof, and the

And the citie lieth foure-square; and the length  
is as the breadth: and he measured the city  
with the reed, twelve thousand furlongs: the length,  
the breadth, and the height of it are equall.

And he measured the wall thereof, an hundred  
and forty, and foure cubits, according to the mea-  
sure of a man, that is, of the angel.

And the building of the wall of it was of jas-  
per, and the city was pure gold like unto clear glasse,

And the foundations of the wall of the city  
were garnished with all manner of precious stones,  
the first foundation was jasper, the second saphir,  
the third a chalcedony, the fourth an emerald,

The fifth sardonyx, the sixth sardius, the seventh  
chrysolite, the eighth beryl, the ninth a topaz, the  
tenth a chrysothrasus, the eleventh a jacinth, the  
twelfth an amethyst.

And the twelve gates were twelve pearls,  
every severall gate was of one pearl, and the street of  
the city was pure gold, as it were transparent glasse.

And I saw no temple therein: for the Lord  
God Almighty, and the Lamb, are the temple of it.

And the city had no need of the sun, neither of  
the moon to shine in it: for the glory of God did  
lighten it, and the Lamb is the light thereof.

And the nations of them which are saved, shall  
walk in the light of it: and the kings of the earth do  
bring their glory and honour into it.

And the gates of it shall not be shut at all by  
day: for there shall be no night there.

And they shall bring the glory and honour of  
the nations into it.

And there shall in no wise enter into it any  
thing that defileth, neither whatsoever worketh abo-  
mination, or maketh a lie: but they which are writ-  
ten in the Lambs book of life.

#### CHAP. XXII.

*The river of the water of life. 5 The light of the  
city of God is himself.*

And he shewed me a pure river of water of  
life, clear as chrysell, proceeding out of the  
throne

2 In the midst of the street of the city, and on either side of the river, *was there the tree of life*, which beareth twelve manner of fruits, and yieldeth fruit every moneth : and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be on their foreheads.

5 And there shall be no night there, and they need neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10 And he saith unto me, Seal not the sayings of the prophesie of this book : for the time is at hand.

11 He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent my angel to testify unto you these things.

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And let him that is against him, let him take the  
word of the Lord, that heere is written in this book. If any man  
shall take away from the words of the prophesie, God shall take  
his part of the book of life, and out of the city, and of the things which are written in this book.

And he that testifieth these things, saith, Surely I  
am the Lord, Amen. Even so, Come Lord Jesus.  
And our Lord Jesus Christ be with us.

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